THE DAYLY

EXERCISE

OF THE

DEVOUT

CHRISTIAN.

CONTAINING

Several most pithy Practices of Devotion; in order to

LIVE HOLILY.

A.N D

DYEHAPPILY.

Published by A. C. and T. V. Religions Monks, of the holy Order of S. Bennet.

A new Edition, with many material Additions.



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70-1748



To the Honourable

HENRY TITCHBOURN;

Hat the Macedonians Said long

Honoured Sir,

since; (when after the death of King Philip , they faw bis Son Alexander , succeeding no less to his Father's Vertue and Valour, than to his Crown and Kingdome;) That their Nation had loft nothing but the Bodie, not the Braverie of their Prince, nor chang'd it's Monarch, but only the Man , (as Justin expreses it:) The Ancient Family of the Titchbourns (which bath continued successively famous in this Countrey, fince the first coming in of the Saxons) may truly say at this pre-Sent by a particular providence of Heaven; which depriving it lately of it's worthy Sir Richard, hath supplyed his place with a .Sir Henrie (your no les worthy self :) who succeeding as well to your parents Vertue, as to his Estate and Title; give us all, a most Tust

just and joyfull occasion to confesse and acknowledge, that we have thereby suffer'd no notable change or detriment; fince the same Spirit of Prudence and Discretion, which so sweetly appear'd in the whole carriage of the Predecesor, continues equally active in his Successors conduct and comportment. And Jurely, they who have at any time been pre-Sent, (And who would not wish to be present at so signal a Ceremony? Which we here mention among st the many examples of the Fathers and Sons paralell'd conformity, to eternize the deserved memory of so heroick a (harity;) at the great Dole, freely given to all far and near commers, and annually distributed with your own hands, (as a Memorandum, I doubt not, of the celestial bounty) upon that Day, in which the greatest Dole that e're was given, (the Bread, I mean, which Angels feed on,) was bestow'd from above on starv'd mankind; cannot but admiringly behold so exact a correspondency of order, of gravity, of government, between him who formerly performed this pious action, and your self who now prosecutes it; as that the change appears in nothing but in the Person, and the difference is only distinguishable by the Countenance. In so much as, had we liv'd in the Age of those old Philosophers, who established a Transmigration or Trans-11/104

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fusion of souls from one Body to another, we might have presum'd to say, That the Soul of your departed Progenitor, (having obtain'd from Nature a cessation for it's Body, now tired with continual travel, and tottering with old Age) pass'd forth of that decay'd and decrepit habitation, where it had so long & so landably accomplished its charge, towards God, his King, and his Countrey,) to feat it felf in the new building of your younger and stronger Body; there beginning with fresh force and vigour, to act over again its former vertuous and noble enterprises. But the Tenents of our Christian Faith, (reveal'd in the sacred Gospel) forbidding us to enter into thefe erroneous imaginations; and teaching us a far better Translation of such separated Spirits, as leave this life in Gods love and favour: We may with much more safety conjecture, That his holy Soul, (which according to all moral probability, was happily transfer'd from its mortal bouse of Clay, to a prepard mansion of Immortality;) hath obtain'd of God by his prayers, the Same Spirit of Vertue, (wherewith it self was so plentifully indu'd) to descend upon you his Son, together with his temporal dignity. This little we have said, (and more we dare not, dreading the offence of your modesty,) concerning the love-

ly perfections, which Nature and Heaven have liberally heap'd upon you, (and which who so sees not, shews himself either blind or malicious, either insensible or uncharitable:) is chiefly in relation to Gods praise and honour, who is the bountifull author and bestower of all good gifts and bleffings: For we well know, That your solid Humility suffers you to attribute to your self no more of all thefe high favours, than the bare obligation, which is thereby increased, of corresponding more diligently to your duty; and, That should we go about to give you the least share of the glory, we should at once injure the divine Grace, and your Vertue. Wherefore to avoid the Censure of Indiscretion, and the Suspition of Flattery; and lest we should provoke you to indignation, upon pretence of seeking to please you; and finally, fearing that instead of offering you a Pre-Sent, we might prepare for you a kind of Punishment: We will spare the labour of run. ning farther into the large field of your preises, which we plainly foresee would prove as irk some to your moderation and temper, as it is unsutable to our custom & profession; and which indeed you would more unwillingly permit, than we could easily perform:) Contenting our selves only to mention what we may not well smother up in silence, as directly conducing

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conducing to the design of this our Dedication: which is, That the consideration of your fingular Piety to God, and sincere devotion to the facred Virgin-Mother , hath caus'd us to fix our eyes upon your worthy person, as seeming to us most proper to patronize this small product of our penns, (containing a Daily Exercise for the Rosarists, in order to a holy Life, and to a happy Death;) both in regard of the connatural sympathy between its precepts and your practice; and also in hopes, that your propos'd example, may prove to others a powerfull motive of borrowing your imitation. Nor will we doubt of your favourable acceptance of these our (though weak yet well meant) endeavours : since what is defective in manner and fashion, is abundantly supplied by the price and value of the Matter, by the profit and necessity of the Subject, and by the hearty and unfeigned affections of the Offerers, who cease not day'y to sollicite the divine Goodness, that after a long continued Holy Life, you may finally arrive at a Happy Death, which will be infallibly follow'd with the reward of an eternal Crown of Glorie and Immortality.

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we

Honored Sir,
Your most humble Orator's,
and most saithfull Servants,

A.C. and T.V.

graduating in the delign of this one Dedication me a war the election of property anion Plaine Col. and Encerederations the facted The a Mother back cain't in to The our coer each your watchy serfou, or feeting There's older a minimum and an arrange of their single of their think it while in the first to July and to a large Diach is both in regard of the consessed framedby between its meconstant a me dice grand allo la here. at the more than a statement of the state of the ones to him with the stood parmy sight south and the second of the second o Land Come of the object of the graph of the by mell wears) redescribes school what are defective is marier and fabrice is education the factorial for the track of the property of Walter to the contract of the Subject and Transaction of the sections Effections of the Officers, and car's are day's Hat to following the control of the effect of Falt Feft long load and the Land will be with the service of location of the annual control of the section 2 . 3 Homewill. Your and burble October and problement free and servents



THEROMAN

CALENDAR

Containing the Festival, Fasting, and Saint's days, according to the most authentick Practises, and last Instructions. Hereunto are added the chief of our English Saints, whose Feasts were formerly celebrated in the Church of England.

ANUARY.

Hath days

1. day at 8. 2. m.

Fasting days Festival days	of Sun rifes 2 15. day at 7. 44. m.
2 b 7	The Circumcisson of our Lord Issus Civil: (called New years-cay) under Cafar Augustus. Luke 2. The Octave of S. Stephen. The Octave of S. John. The Octave of the Holy Innocents: The Vigil of the Epiphany: with a Commemoration of S. Tilesphorus, Pope and Martyr; who suffer d at

Fannary.

13

Rome under Antoninus Pius. In the year 154. S. Elward, King of England, commonly called the Confesfor, died in the year 1066. was cano. nized by Alexand, 3. and this day was appointed to be kept holy by Innocent 4. The Epiphany of our Lord: or the Solemnity, in memory of Christs Apparition and manifestation to the Gentiles; under Cefar Auguftus Matth. 2. Of the Octave of the Epiphany. Of the Oftave. Of the Octave. Of the Octave. Of the Octave; with a Commem, of S. Hyginim Pope, and Martyr; at Rome , under Antoninus Pius , in the year 144. Of the Octave. S. Bennet, Biscop Ab. 20 bot of Wire, S. Bede's Mafter. 660. The Octave day of the Epiphany. S. Hilariss , Bilhop of Poitiers in France, and Confessor: a famous defender of the Catholick Faith against the Arrians , under Conflantin the Great : he dyed in the year 348. With a Commemor, of S. Felix, Priest and Martyr of Nola in Campania, under Diocletian, in the year 280. S. Paul, the first Hermit , in Thebais of Egypt, who dyed under constantin. in the year 308. S. Maunus Abbot, one of S. Bennets first Disciples , fent by him into France, where he dyed under Iustinian, in the year ; 83. S. Marcellus, Pope and Martyr at Rome

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January.

under Maxemins, in the year 304. S. Antony , Abbot , and Hermit of The-17 ban of Egypt, under Conftamin, in the year 330. The Chair of S. Perer at Rome , in me-18 mory of the Translation of his Seat from Antioch to Rome: under Tiberius, about the 40. year of Christ. With a Commem. of S. Prifca , Virgin and Marryr, who being only 13. years old, triumph'd glorioufly at Rome, under Claudius the latter, in the year 269. S. Marins and S. Martha, husband and wife; with their children Audifax and Abacum, noble Persians, and Martyrs at Rome , under Glandin the elder, in the year 45. S. Wolftan Bifh. of Worcefter, in the year 1095. S. Fabianis Pope and Martyr, at Rome, 20 under Deciss, in the year 251. And S. Sebaftian , Martyr , under Diectetian, in the year 284. S. Agues, a noble Virgin and Martyr, in the 13. year of her age, at Rome, under the Prefect Symphronius; in the year 304. S. Vincent , Deacon, and Martyr, at Va. lentia in Spain, under the cruel Prefident Dacianus. In the year 300. And S. Anastasius a Persian Monk, and Martyr under Cofroes King of Perfia, in the time of Heraclius , in the year 617. S. Emerentiana , Virgin , and Martyr, b the companion of S. Agnes, and compartner in her Martyrcome, at Rone,

in the year 304.

S. Timo-

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Fanuary.

S. Timothy, Bishop of Epbesu, and Maftyr , the disciple of S. Paul under Nero in the year 50. The Conversion of S. Paul the Apo-Ale, two years after our Saviours Ascension. Alts 9. and 20. in the year 35. 26 S. Polycarp . Bishop of Smyrna, the disciple of S. John the Evangelist, and Martyr, under Marcin Antoninus and Lucius Aurelius : in the year 150. S. Iohn Chryfostome , Bishop of constantinople, a Doctour of the Church, and Confessor: under Arcadius and Honorius, in the year 400. S. Agnes the second time. Or a solemn commemoration of that signal apparition of S. Agnes to her parents, and other devout people, watching at her sepulchre, which hapned on the 8. day after her Burial. 29 S. Martine, Virgin and Martyr, at 30 Rome, under Alexander , in the time of Pope Vrban the first: in the y. 233.

EBRUARY.

Hash days Fasting days Festival days 2 Sun rifes 15 day, at 6 54.m. 2 last day, at 6 54.m. 10 11 12

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third after S. Peter) and Martyr, at
Rome; under Trajanus; in the y 110.

February.

	1	And the Vigil of the Purification-
40.0	Line	Fe ft.
2	e	The Purification of the bleffed Virgin Mary, Mother of God; commonly called Can-
6 300	1 31	Mother of God; commonly called Can-
4	The state of	dlemais day , under Juguftus.
20		Luke 2.
3	f	S. Blasius, Bishop of Sebaste in Armenia; and Martyr; under Diocletian, in the year 286.
4	1 8	20 0
.5	A Tida	S. Agatha , Virgin and Martyr of ca-
30.81	en gr	year 252.
6	b	S. Dorothy, Virgin and Martyr of Cefa-
		rea in Cappadocia, under Diocletian, in
this	MAN O	the year 286.
7		S. Romualdas , Abbot , inflitutor of the
.08	3 y 363	Monks of Camaldula who died in the
11. 1	distributi	year 1007. S. Richard, King and
	1 :	Confess. Nephew to King Offa, and
LITY	B.16 1	Father of 3. Saints, Willebald, Wine-
to s	gir o	bald, Waldeburg, died in pilgrimage at
140	ertal de	Luca in Italy, in the year 750.
8	4	per of a ded to the Confidence of
9	c	S. Apollonia , Virgin and Martyr of A- lexandria, under Decius: in the y 247.
10	300	S. Scholafticar Virgin of Narfia in Italy,
1 1 1	1	Glasof the clarious Paringh & Par
11	8	fitter of the glorious Pattiarch, S. Ben-
12	l y	net; who died under luftinian; in the
13		year 535.
14	C	S. Valentin, Priest and Martyr, at Rome, under Claudius : in the year 270.
15	da	S. Fauflinus, and lovita, Marryrs of
171.	17.71	Brixia, under Hadrian : in the y. 112
16	Le-	Maligar and and and day a
17	f	
18	g	S. Simeon, Bishop of Ierusalem, and Martyr,
1	3 . 2	

February.

Martyr, the Son of cleophes , man of Christ our Saviour, and next fucceffor in that feat unto S. James the Apostle; who was crucified in the hundred and twentieth year of his age, in the tenth year of Trajan, and of Christ 100. 19 Ь 20 C 21 d The Chair of S. Peter at Antioch; In me-22 mory of S. Peters first fixing his feat at Antioch, in the last year of Tiberius, and so. of Chrift. The Vigil of S. Matthias, the Apolle 23 Faft. S Milhurge, Virgin, daughter to t'e King of Mercians:in the y 680. The place of the Leap year, in which this month bath a day added. S. Matthias, the spoftle, and Martyr; who was substituted in the plate of Indas the Traitor, and fuffer'd in Indea under Vespafian, in the year 74. 25 36 S. Ofwald, Bishop of York, died 992: 27

MARCH

Hath days

Fasting days

Sun rises 15. day at 6. 24. m.

Festival days

Sun rises 15. day at 5. 52. m.

Festival days

Sun rises 15. day at 5. 52. m.

I le | S. David, Bishop of Menevia, (now

S. Davids,) in the year 494.

S. Chad,

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March.

1.		March.
2 ,		S. Chad, Bishop of the Mercians and
3	f	Lindisfarnians, in the year 670.
	8	s. casimer, Confessor, son of Casimir
100	(subs)	King of Poland, who died in the year
eiff.	dien	1489. with a Commem. of S. Lu-
and	Vigori	cius Pope and Martyr , at Rome , un-
4.5	di ba	der Valerianus: in the year 258.
5	A	
6	b	. toddk . as O san sene a t 1
7	C	S. Thomas of Aquin, Doctor and Con-
100	old is	festor; who illustrated the whole
405	1114	Church with his fingular Learning
		in the time of Redalphus, and died in
8	d	the year 1274.
		S. Felix, B. shop, who converted the
4		East. Ingles to the Catholick faith,
9	(0)	died in the year 650.
9	1 300	The Feath of fourty Marryss, who were
	17.0	Souldiers of Cappadocia, and fuffer'd at Sebaffe in Arminia, under Lici-
C. 2. 4	- 212 · E	
10	f.	The Spring Equinodials or time of the
11		nights and days equal length. And the
٠.	8	beginning of the Spring quarter.
12	A	S. Gregory, Pope, and Doctor of the
13	b	Church, the first of that name, sir-
14	e	named the Great, and the Apostle of
15	d	England, under Mauritius; in the
16	e	year 604.
17	f	S. Patrick, Bishop and Confessor, (the
387	2.75	first Apostle of Ireland after Palla-
2.11	1	dins) who died in the 122. year of
Jan.	15 %	his age, and of Christ 491.
18	g	S. Edward, King and Martyr, of the
	0	West-Saxons, murdred by his ftep-
+1/1	fait.	mother Queen Alphred : in the year
1201		978.
		S. Tojeph

March.

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bleffed Mary, and reputed Father of Christ Iesus, Mar, 1. Luke 1.12.	bleffed Mary, and reputed Father of Christ Iesus. Mat. 1. Luke 1. 12. S. Ioachim, Confessor; the Father of the blessed Virgin Mary. S. Cuthbert, Bishop of Lindussars, who from his Birth to his Death was samous for holy works and miracles, died in the year 688. S. Benner, the Great, Abbot, and glo- rious Patriarch of Monks in the Western Church; who died at Mount Cassin, in Italy, under Instinian; in the year 542. The Vigil of the Annunciation, Fast, (unlesse it fall in Paschal time.) The Annunciation of the blessed Virgin Mary, when the Archangel Gabriel brought down to her from heaven the happy tidings of Christs Incar- nation, Luke 1.		March.
S. Bennet, the Great, Abbot, and glorious Patriarch of Monks in the Western Church; who died at Mount Castin, in Italy, under Instinian; in the year 542. The Vigil of the Annunciation, Fast, (unlesse it fall in Paschal time.) The Annunciation of the blessed Virgin Mary, when the Archangel Gabriel brought down to her from heaven the happy tidings of Christs Incarnation, Luke 1.	S. Bennet, the Great, Abbot, and glorious Patriarch of Monks in the Western Church; who died at Mount Cassin, in Italy, under Instinan; in the year 542. The Vigil of the Annunciation, Fast, (unlesse it fall in Paschal time.) The Annunciation of the blessed Virgin Mary, when the Archangel Gabriel brought down to her from heaven the happy tidings of Christs Incarnation, Lake I.	2 325	bleffed Mary, and reputed Father of Christ Iesus. Mat. 1. Luke 1. 12. S. Ioachim, Confessor; the Father of the bleffed Virgin Mary. S. Cuthbert, Bishop of Lindusars, who from his Birth to his Death was famous for holy works and miracles, died in the
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The Vigil of the Annunciation, Fast, (unleffe it fall in Paschal time.) The Annunciation of the bleffed Virgin Mary, when the Archangel Gabriel brought down to her from heaven the happy tidings of Christs Incar- nation, Lake 1.	The Vigil of the Annunciation, Fast, (unlesse it fall in Paschal time.) The Annunciation of the blessed Virgin Mary, when the Archangel Gabriel brought down to her from heaven the happy tidings of Christs Incar- nation, Luke 1.	gatero i nation h	Western Church; who died at Mount Cassin, in Italy, under Instituta; in
g The Vigil of the Annunciation, Fast, (unlesse it fall in Paschal time.) The Annunciation of the blessed Virgin Mary, when the Archangel Gabriel brought down to her from heaven the happy tidings of Christs Incar- nation, Luke 1.	The Vigil of the Annunciation, Fast, (unlesse it fall in Paschal time.) The Annunciation of the blessed Virgin Mary, when the Archangel Gabriel brought down to her from heaven the happy tidings of Christs Incarnation, Luke 1.	STATE OF STATES	Leave to the second
The Annunciation of the bleffed Virgin Mary, when the Archangel Gabriel brought down to her from heaven the happy tidings of Christs Incar- nation, Luke 1.	The Annunciation of the bleffed Virgin Mary, when the Archangel Gabriel brought down to her from heaven the happy tidings of Christs Incar- nation, Luke 1.	ALTERNATION AND ADDRESS.	The Vigil of the Annunciation, Fast,
brought down to her from heaven the happy tidings of Christs Incar- nation, Lake 1.	brought down to her from heaven the happy tidings of Christs Incarnation, Lake 1.	~	The Annunciation of the bleffed Virgin
the happy tidings of Christs Incar- nation, Lake 1.	the happy tidings of Christs Incar- nation, Lake 1.	6 A	
nation, Lake 1.	nation, Luke 1.	7 6	the happy tidings of Christs Incar-
o e and Sariah an in Assaulting	1) b od though the fifted that he mes in		nation, Lake t
	1) b - L toka , the first of that man in	014	1
	bank of the many of the the Const. con the American	9 -	all a grant and a page of the page 1. The

APRIL

Hath days	30)	- 1.day, at 5.20.m.
Fasting days	o Sun rifes	1 s.day at 5.20.m. 1 s.day at 4.51.m. last day at 4.26.m.
Feffival days	Jio Lat (last day at 4.26.m.

S. Francis of Paula, Confessor, institu-

April.

2 b	died in the year 1507. S. Richard, Bilhop of Chichifter: in the
ANARCM STO	Vest 12(4.3) 011377030 6.
	the second of the state of the
) "	Le tre british the head a top
7 5	Transpired find a transpired of details
8 B	i gla lo mil a mod sia
9 A	.a.a ray
10 b	is a state of the
bad ha as bad one s to be based	S. Lee the first, Pope and Confessor, firnamed the Great, who died in the time of Lee the Emperour; in the year 461.
100 100	S. Hermenegildus, Martyr, son of Leovi- gildus King of the Goths; in the year 604.
15 g	The holy Marryrs, Tibureius, Valerianus, and Maximus, who were converted by S. Cerilia, and suffer'd at Rome under Alexander Severus; in the year 225.
17 b	S. Anicetus , Pope and Martyr , at Rome
18 c	under Marcus Aurel. and Lucius Verus:
19. d	in the year 175. S. Elphegus, Bish. of
raid: rai	Cant. and martyred by the Danes; in the year 1012.
20 e	S. Anfelm Bilh. of Canterbury , famous
21 1 f	for his fanctity and learning , died in
enw doo	the year 1109.
22 g	S. Soterus, and S. Cains, Popes and
PA M	Martyrs, who fuffer'd at Rome, the
4. 1.	first under M. Aurelius , in the year

6.0

179. the fecond under Diocleiin ; in the year 496, A S. George the great and plorious Martyr of cappadocia, and general Patron of the English Nation; suffer'd under Dioletian ; in the year 282. 34 Ь S. Mellitus, fi ft Bifhop of London, after the Conversion of Eng. died in the year 626. 25 C S. Mark, the Evangelift; the disciple and interpreter of S Peter, the Apofile of Egypt's and founder of the Church of Alexandries where he died a Martyr in the eight year of Nero, and of Christ 64. Upon this day are faid the Lizanies; (called the Great) inflituted by S. Gregory the Great; in the year 600. Ablinence from Flesh. d 26 S. Cleur, and Marcellinut of Popes and Martyrs : who fuffer'd at Rome; the first under Domition , in the year 94. the focund under Discletian : in the year 304. 28 S. Vitalis, Martyr of Ravenna, the Father of S. Gervafius and S. Protafius. who fuffer'd under Nero; in the year st. S. Peter Martyr , flain by the Hereticks, 29 in the time of Henry the fixth : the year 1252. A 30 S. Catharin of Siena, Virgin, who died at Rome, in the year 1380. S. Erkon.

wald, Bifh. of London and Conf. who

died in the year 675,

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Hath days 1. da) 4. 4. 22. m; o Sun rifes 15. day at 4. 3.m. Fefting days Claft day at 3. 50. m. Festivat days 1 Philip, and S. lames, Apostles whereer of S. Philip, having converted Seythia, was stoned to death at Hierapolis in Afia, under claudius, in the year 6 54. S. James, named our Lords Bro-ther, Tames the leffer, and who was ne the first B shop of lerufalem, was there d Marty d under Ners in the year 63. 0, S. Athinafias , B fh p of Alexandria , re and valiant Champion of the Church (ı from the time of conftantin to Valens, ia under whom he died a glorious Confellor: in the year 377. d, 3 The Invention of the Croft (upon which 12 our Saviour was crucifi'd at Ierufalem) by Helena che Mother of conhe francis the great, in the year 326. S. Monica, Widow, the Mother of Saint a. Augustin, who died at Offia ; in the 15; year 389. 5 6 g S. Iohn , at the Latin-gate : A folemnity cs, instituted, in memory of the miraculous delivery of S. John the Apostle and Evangelift, out of the Tub of ed boyling Oyl, into which he was cast 071by the command of Domitian : in the ho year 83. S. Eadbereus, Bishop of Lindisfarn : in the year 696. S. Stanislaus, Bishop of Cracovia, and Y Marryr , flain by Boleflaus , King of Poland:

	Ŝ.	Poland: in the year 1079. S. John of Beverly, Bish. of York, of admira-	
8	Ь	ble fanctity, flourished in the y. 700.	20
		The Apparition of S. Michael the	21
1717	D2 .3	Archangel, upon Mount Garganus in	22
		Apulia, in the time of Pope Gela-	2 1
9	c	fins: in the year 495.	34
	boons	S. Gregory, Bishop of Nazian, Confessor	25
-140	15 15 3	and Doctor, the Master and instru-	10
11000		Aor of S. Jerome; died in the 11. year	
401	d	of Theodofius, and of Christ 389.	
10	a	S. Gordianus , and Epimachus, Martyrs ;	20
e a	175 4	the first whereof fuffer'd under Iulian	
. + 2	1000/	the Apoltata, at Rome ; and the other	
	Sec.	at Alexandria : and their Reliques	40
1,1		were buried in the fame Cave ; in the	6
200		year 366.	100
II	e		1
12	1	S. Nereus, and S. Achilleus, Brothers,	13
		Martyrs : and S. Domitilla , Virgin	
a sala	41 140	and Martyr: who fuffer'd at Rome,	
	1	in the year 92. and S. Pancratius,	:27
	100	Martyr at 14. years old, under Dio-	
	50.5	cletian at Rome; in the year 287.	
13	g A	Comment South Section 10. 1	1
14	A	S. Beniface, Martyr, who fuffei'd at	165
		Tharfus of Cilicia under Diocletian and	-
		Maximius: in the year 290.	
15	Ь	A 1990 Miles of the Control of the C	28
16	b c	S. Vbaldus, Bishop of Eugubium in Vm-	29
SADA	1	bria , Contessor ; died in the time of	30
10 6		Pope Alexander 4.in the year 1260.	Ro.
17	d	Topo or manner 4 mm the Jent 1200.	31
18		are most by life arming and yells.	
19	f	S. Pudentiana , Virgin , (the Daughter	
-7	1	of Pudens, a Senaror of Rome, who	
3000	(210)	was Baptized by the Apostles) died	
. 19.8	Little .	was Daptized by the Apolites) died	23
:581	nick.		in

May. in the year 1241. S. Dunftan Bishop of cant. died 988. BA b C d S. Urban, Pope and Martyr, the first of . that name fuffered under Alex. Seveyes; in the year 233. Bishop of Shirburn, died in the y.709. S. Eleutheriss, Pope and Martyr, who fent S. Damian and S. Fugatins into. Britany, by whom King Lucius was converted, died under Severus, in the year 194. S. Juguftin , the firft Bishop of canterbury, fent with other Monks by S. Gregory , to preach the Catholick Faith to the English Nation, died in the year 609. S. Iohn, the first Pope and Martyr, who fuffered at Ravenna under Theodoricus the Arrian, in the year 527. furnam'd the Venerable, Prieft and Confessor, most celebrious for sandity and learning, died in the year of his age 94. of Christ. 766. A

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S. Felix, the first, Pope and Martyr, under Antelianus, in the year 275.

S. Petronilla, Virgin, the daughter of S. Peter the Apostle, who died at Rome, in the year 35. MUN E

I I

		WOUNE.
Ha	h Day	1, 18(36) . 1 s.T 18 C's day at 3.50. m.
Faf	ting D	days, 2 Samrifes & s.day, at 3.50. m.
Feft	ival I	Days, 25 Gtaft day, at 3. 56 m
		A
I	· e	
2	f	S. M crcellinus, Prieft and Marryr, who
	1 .	fuffer'd at Rome with S. Peter the Ex
	n si	
.3(1)	4.231	286. and Saint Brafmus, Bifhop in
	th.	
.604	A 250	fuffer'd a long Martyrdem unde
	8 T N	
	8	ximian, at Formia, in the year 286.
	1	Day to a grant of the state of
,	D	S. Bouiface and his Companions Man
-141	10 H 0 S	tyrs, he was first called Winifrid, and
1000	T Hillen	was the fift Bishop of Ments in Ger
2.8	0.4	meny, Apostle of that Countrey
	mig	marty d with 50. Companions i
2.5		Friziend, in the year 754.
	C	S. Norbert, the 15. Bishop of Magdebur
Seeley	2	in Germany, founder of the Order of
		Premosstratensis, who died in the
1	1	S Peles 1134 b'mentet
7		S Robert, Abbat, who died in the y. 1159
	f	S. Primus and S. Felician, Martyrs, wh
.9		fuffer'd at Rome, under Diocletian au
Y		Maximian, in the year 283.
201	21111	The beginning of the Summer quarte
10	g	S. Margaret Queen of Scotland, daugh
0 1	2000	ter of Prince Edward the Outlaw, an
14 1		Agatha, in the year 1092.
11	A	S. Barnabas, the Apostle, who died
		Martyr in Cpria, under Nero, in th
		year 50.
12	Ь	S. Bafilides , Cyrinus, Naber, and Naze
14	1	ring
and the same	and the same of	

plus, foldiers and Mantyrs, under Dioelojar and Manistian, to the year 2 85. 971. S. Antony of Padue Confessor, who died 131 in the year f 241. S. Bufit, the Great , Billiop of Cefarea in be Cappalocia, Dottor and Confessor, in the year 369. 169 19 P. Pitus, Modeftus, and Crefcentie, Mastyre in Sicily, under Diocletian and in Meximies in the year 283. de 16 M4 17 6. 18 S. Marcus and Marcellianus, Brothers and Martyrs at Rome, under Diocletian, in Mat the year 187. b and 19 S. Gervafins and Protafins , Brothers and Ger Martyrs at Milan, in the year 171. rey S. Silverius, Pope and Martyr, under C 20 5 1 Instinians in the year \$40. d 2 L bur S. Paulinus, Bishop of Nola in Campania, er (and Confessor, under Theodosius the th fecond, in the year 431. S. Alban the first Martyr of our Island, who 159 fuffered about the year 288. 123 The Vigil of S. John Baptift., wh 8. Edilirudis , Queen and Virgin, 211 flonrished in Sandity and Miracles, in the year 680. cris The Nativity of S. I ha Baptist, the Foreug 20 Zathary and Elizabeth, under Auguflas, Lake T. Smox ied 25 Of the Octave of S. John. A. n th S. Johnand S. Paul, Brothers and Mar-26 b tyrs, under Iulian the Apostata, at 144 Rome, in the year 534. With a Commemo-

July. memorat. of the Octave of S. John. Of the Offave of S. John. S. Les, the fecond, Pope and Confessor: in the year 684. with a Commem. of the Octave; and of the Vigil of S. Pe ter and Paul. IG S. Peter and Paul, Apolles, and the Princes of Martyrs, at Rome, under Nero, in the year 69. The Commemoration of S. Paul the A. 30 polle, with a Commemorarion of the Offave of S. John. Y L U L on sthe year 171. e ibe 1.day, at 3. 57. m. Hab days, 317 Fafting days, 1 Sun rifes, 2 the 15. day, at 4. 14. m. C the laft day, at 4 38,me 13 Festival days, 2. The Offare day of S. John Biprift with a Comment of the Octave of the Apofiles. A The Vilitation of the facred Virgin May; which Feaft was inftituted by Pope Urban the firth, in the year 1385, with a Commemoration of the Offave of the ApoRles: and of S. SELS Processis and Marinianus , baptized by S. Peter, and marryr'd under Nere at Rome, in the year 53. Of the Offave of the Apostles. Of the Odave of the Apostles. Of the Octave of the Apostles. The Octave day of the Apostles, S. Peter

and S. Paul.

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TE

4			July.
	-	fı	S. Edilburg, Virgin, daughter to Sedri-
4	1	25. 19	due, King of the East Angles, who
	274E.	100	died at Faremonier in France, in the
1	8	3	year 660
7			ver i.s.
	9	A	to de l'acceptant time tier l'es de
- 4	10	ь	The foren Brethren Marryes; the fons
he	4	19 22	of S. Felicitate, in the time of Autoni-
ler			S. Rufins and Security Silver Marrows
	mil.	- 301	S. Rufina and Serunda, lifters Marryrs.
A-		-14	under Valence and Gallienus, at Rome.
of	45	EO EI	S. Pins, Pope and Martyr, under Auto-
11.5	11	110 C	some in the year 149.
	20	Page	S. Nieber and S. Felir, Martyrs, at Miles
	14	6124	under Maximas, in the year 303.
SE	150	2017	With a Commemoration of S. Iahn
	2 3	1.5	Guelbert, Abbot of Pefsinian near Fla-
			zerce ; inflituene of the Wallifumbroft
•	30	1-472	who died in the year 1073.
	40.3	Section .	S. Anadems Pope and Martys, the third
46.	13		after S. Peter, under Trajana, in the
		in	year 112.
ith	14	6	S. Bemerentura, Bishop of Albania, Do-
Δ-	1	43.0	for and Confesion, died in the year
			1273. With a Commem. of S. Henry
gin	Siza	1	the first, Emperour and Confessor,
by	-11.1	Fig. an	who died in the year 1007.
he			S. Smithin, Bishop of Winchester, who
S.	5		died in the year \$63.
S.	16	A	S. Ofmund, Bishop of Salsbury, cano-
ers	6	N. Zar	niz'd by Calixtus. 3. in the year 1456.
	17	Ь	S. Alexius Confessor, the fon of the
	"	DE	Roman Senator Euthemianus , in
			whose house he lay unknown 17.
	Ser.	241	years, where he died full of fanctiry,
tet		1	under Arcadius, Honorius, and S. In-
he	-	10 m	(b) nacent
-	485	The same of the sa	The state of the s

1	6 - 6 9	nocens the firft , in the year 398.	Ni Co
18	C	S. Symphorofa, (the wife of S. Getuling	18
18:13	11 1	Martyr) with her feven fons Mar-	31
		tyrs ; at Tybur, under Hadrian, in the	
1	11.7	year 138.	
	d		100
19	a	About this time the Dog days begin.	ir i
30		S. Margaret, Virgin and Martyr, at An	3.
	N 180, 17	tioch , under Decius , and his Prefet	£ .
100	1.19.1	Olybius, in the year 243.	
21	f	S. Praxedes, Virgin at Rome, the fifter	
. 9250	A spa	of Pudentiana, in the year 164.	100
22	g.	Control of the contro	29
-01W	Sh	viour cast feven Devils, who deferv'd	
		to have the first fight (mentioned in	
140	559 s	holy Scripture) of him after his Re-	
	talt a	furrection, and who died (the pat-	
		tern of true penitents) at Marfells in	1
	naen:	France in the year 84.	
1.00		S. Apollinaris, Bishop and Martyr, or-	
23		dain'd at Rome by S. Peter , and fent	
	See S	to Ravenna, where he fuffet'd under	0.
- 1		Vespasian, in the year 74.	30
***************************************		The Vigil of S. Tames, Fast : with a	,,
. 24	Ь	Company of S. Tames	
		Commemoration of S. Christina, Vir-	
	1 23	gin and Martyr, in Tyrus , under Die-	31
110		eletian, in the year 284.	1,015
25	C	S. Sames the Greater, the Apostle, and	
		Brother of S. John the Evangelist, be-	2
0.)		headed at Ierufalem by Herod Agrip.	
		pa, Att. 12. in the year 44. with a	1.5
		Commemoration of S. Christopher,	
	A DEL	Martyr in Lycie, under Decius, in	H
2 1	100	the year 354.	F
26	d	S. Anne, Mother of the Bleffed Firgin	F
1.01	17	Mary, under Cefar Augustus.	
27		S. Pantaleon, Martyr at Nicomedia, un-	1
1		der Maximian, in the year 288.	2 3
1	14	S. Naza-	
	BLOCKE	1111	Mark.

August

18	f	S. Nazarins, S. Celfus, S. Vilter Pope, Martyrs; and S. Innocent, Pope and Confessor. Whereof the two first were children, who manlike died for the Faith under Nero, at Millan, in the year 54. S. Vilter the 15. Pope
19	8	from S. Peter, was flain under com- modus, in the year 195. Saint Inno- eent died at Rome under Honorius the fecond, in the year 417. S. Mariba Virgin, the fifter of S. Laza- rus, and S. Mary Magdalen, died in France, in the 70. year of her age, in the year of Christ, \$5. with a Com-
30	Α	nemoration of S. Felix the second, Pope and Martyr (in Tuscia under Constantin the Arrian, in the year 354.) and of S. Simplicius, Faustinus, and Bearrix, Martyrs at Rome under Diocletian, in the year 302. S. Abdon, and S. Sennen, Persians, Martyrs at Rome, under Decius, in the
31	Ь	year 253. S. Ignatius, Founder of the Society of Iesus, who died in Rome, in the y. 1556

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AUGUST.

Hath days, 31
Fasting days, 3
Sun rifes, the 1.day, at 4.39. m:
the 15. day, at 5.5. m.
the last day, at 5.35. m.

Lamma-day. S. Peters Chains; A Feast in memory and veneration of those Chains, wherewith Herod bound

	*	THE PARTY OF THE P	1 4
0110	T 4413	S. Peter in Ierusalem, and from which he was miraculously freed. Att. 12.	20
bank	Pop.	which chains were miraculoufly joy-	5.0
17	OWI	ned to them wherewith the fame A.	3A
	NE SN	polle was fetter'd in Rome. With a	9
		Commem. of the holy Machabees	2895
10.	151.21	Martyrs, (which were a Mother and	42.0
0.00	2000	feven sons, under King Antiochus E- piphanes, 163. years before Christ.	
oult !	all tains	S. Etbelwold , Bishop of Winchester ,	10
	91	who died in the year 904.	10
2	d	S. Stephen, Pope and Marryr, under Va-	The second
e- 10	ner ag	devianus, in the year 257.	11
3	ib a.c	The Invention of S. Stephen the first	bn
buo	he fee	Martyr; in veneration of his reliques found at Ierusalem, in the time of He-	bu
rabat	escia i	maries, in the year 400.	13
year	a ihe	S. Dominick , Confessor , Institutor of	
kk	1112.7	the Order of the Preachers, died at	
inde	24110	Bononia, in the year 1221.	15
19/	8	The Dedication of the Church of our Bleffed Lady ad Nives, or at the	13
odz i	H & WI	Snow, in memory of that fignal mi-	01
		racle, which befel at Rome, in the	1.3
	Socie	vear 367. S. Ofwald, a most glorious	** .
0.51	V 201	King of the North bumbers: died in the	
-		year 642.	11
6	A	The Transfiguration of our Lord Jesus Christ upon Mount Thabor. Luk. 9.	21
	1	in the 33. year of his Life, with a	М
	-	Commen. of S. Sixtus (the second)	1
, ex	6 4	Pope, (and Martyr under Valerianus)	20.00
	3 1	and of S. Felicissimus, and S. Agapi.	
		sus his Deacons, who were beheaded	1
hea!	120	with him, in the year 261.	
1.7	D	S. Donatus, Bishop of Aretium in Tuf- tia, and Martyr, under Iulian the	I
ough.	1.48	Apo-	36
22.5	1		100

August.

ich Apostata, in the year 362. S. Cyriacus, S. Largus, and S. Smaragdus, 12. Martyrs at Rome , under Diocletian y. and Maximian, in the year 285. The Vigil of S. Laurence. With a 1 2 ees Commem. of S. Romanus Martyr, nd converted by S. Laurence at Rome, un-E. der Decius, in the year 253. S. Hazh, B shop of Ely, died in the y. 1254. S. Laurence Martyr, the Deacon of Pope r , 10 Sixtus the fecond ; at Rome under Vad. lerian, in the year 261. Of the Octave of S. Laurence, with a II Commemoration of S. Tilurtius and rft S. Sufan. at Rome , under Diocletian, les in the year 285. Of the Octave of s. Laurence, with a Commem, of S. clara Virgin of Afriof fram in Umbria, the first plant of the at poor Clares, in the year 1253. ur Of the Octave of S. Laurence, with a Commem. of S. Hippolitus and cafie fian, Martyrs. Whereof the former ie fuffer'd with his whole family at 15 Rome, under Valerian, in the year 262. And the later, was flain by the chil-10 dren whom he taught at I mole, about the fame year. 15 Of the Oftave of S. Laurence; with a Commem. of the Vigil of the Affum-1) ption. Faft. and of S. Eufebius Con-() i· feffor, at Rome, under constantius the Arrian, in the year 347. The Aftimpliant of the most facred firgin : d 15 Mary , Niether of God . S. Hideinthus , Confessor, who died at Cracovia in Poland , in the year 1 257 (b3).

		August.
	1	with a Commem. of the Octaves of
17	enerita eneral	The Octave day of S. Laurence, with a Commem. of the Octave of the Ac
18	f	of the Octave of the Assumption, with a Commemoration of S. Agapitus, Martyr, at Preneste, under Aurelian,
19	g A	in the year 171. Of the Octave of the Assumption. S. Bernard, first Abbot of Claraval, and Confessor, who died under Frederic the first, and Pope Eugenius the third,
ings white	W. 100	in the year 1153. with a Commem. of the Octave of the Assumption, and of s. Stephen King of Hungary, and Confesior, who died in the year 1034.
21 23	b c	Of the Octave of the Assumption. The Octave day of the Assumption, with a Commem. of S. Timothy, S. Hippolytus, and S. Symphorianus, Martyrs, the first under Maxentius in the year 311. the second, under Mexander, at Rome: the third at Mugue
. 23	d	fodunum, under Aurelian. The Vigil of S. Bartholomen. Fast.
24	d e	S. Bartholomew, the Apostle; who was flead alive in Armenia. Baron, in the year 44.
E)	f	8. Lewis, King of France, and Confessor. The ninth of that name, and 43. King
26	2	in number, who died in the y. 1270. S. Zephyrin, Pope and Martyr, in the year 221.
27 28	b	Dog days end about this time. S. Augustin, Bishop, (of Hippon in A-frick)

September.

frick) Doctor, and Confessor: converted by S. Ambrose, died in the year 430. with a Comment. of S. Hermes, Martyr, at Rome, in the time of Hadrian, under the Judg Aurelian: in the year 127.

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The Decollation of S. Iohn Baptist, the forerunner of Christ: whose head was commanded to be cut off by Herod Antipas, Mat. 14. Mar. 6. Luke 9, the memory whereof is this day solemniz'd, upon occasion of the finding his head, and translating it to Rome, into the Church of S. Sylvester: in the 13. year of Theodosius, and of Christ 391. With a Commemorat. of S. Sabina, Martyr, at Rome, under Hadrian; in the year 1392

S. Felix, and Adauttus, plantyrs, at Rome, under Diacletian and Maxi-

mian: in the year 284.

S. Aidmus , Bishop of Lindisfarn, who . died in the year 651.

SEPTEMBER.

Hath days, 30 Sun rifes, the 1 day, at 5: 37. m.
Fasting days, 2 Sun rifes, the 15. day, at 6. 4. m.
the last days, 3

S. Giles, Abbot and Confessor, at Arles in France, in the time of King
Clodovens, in the year 508. with a
Comment of the 12. Brothers, Martyrs of Adrumetum in Africa, who
(b4) suffered

September.

80	110	Cuffered at Beneventum in Italy, under
531	0. 35	Palerian; in the year 253.
2	A	ADDRESS OF BUILD AND A PERSON
3	Ь	L. T. COST LANGE AND A CONTROL OF THE PARTY
4	C	Both to the state of the state
5	d.	e man research and American Constitution
7	e	The Vigil of the Nativity of the Bleffed
8	f	The Nativity of the Bleffed Virgin Mary
	nd vi	Mother of God: 14. years before Christ, with a Commem. (only at Laudes) of S. Hadrian, Martyr, at Nicomedia, under Diocletian: in the year 298.
9	g	Of the Octave of the Nativity of the B. Virgin, With a Commem. of S. Gorgonius, Martyr at Nicomedia, under
10	A	Diocletian, in the year 281. S. Nicholas of Tolentum, (a City of Picenum in Italy,) Confessor, who dyed
0.00		in the year 1306. with a Commem. of the Octave of the Nativity. The Autumn Equinostial, or time of the
		nights and days equal length. And the beginning of the Autumnal quarter.
11	Ь	Of the Octave of the Nativity: With a Commemoration of S. Protus and S. Hyacimbus, Martyrs at Rome, under
14	c	Of the Octave of the Nativity of the B. Virgin.
13	d	Of the Octave of the Nativity.
4		The Exaltation of the Holy Crofs, in
E . F	11.72	memory of its being brought back
-15	4 2 12	(by Heraelius) out of Persia to Ierusa-
22.7	LAN	lem, in the year, 628, with a Com-
13/3/	A COL	me-

September. memoration of the Octave of the Naler tivity. The Octave day of the Nativity of the Bleffed Virgin Mary: with a Commemoration of S. Nicomedis Martyr , at Rome, under Domitian, in the year, 85. S. Cornelius, and S. Cyprian; whereof the 16 former was Pope and fuffered under d Gal'us and Volusianus in the year, 254. S. Cyprian was Bishop of Carthage, and fuffer'd under Valerian and Gallienus, in the year, 257. With a Commemo-10 ration of S Euphemia, S. Lucia, and S. Geminian Martyrs : whereof S. En. 2 phemia fuffer'd at Chalcedon , under Diocletian, in the year, 286. S. Lucia and S. Geminian at Rome, under the e fame Tyrant, about the fame time. r S. Editha, Virgin, daughter of King Edgar , flourished full of fanctity in the year, 984. I 17 s. Iarnary, Bifhop of Beneventum and his 19 companions Martyrs; who fuffer'd at Puteolum in Campania, under Diocletian, in the year, 304. s Euftachius, and his companions, Martyrs , at Rome under Hadrian in the year 1:0 with a Come emocation of the Vigil of s. Matthew. Fall. S. Matthew, the Apofte, and Evangelifts 21 who fuffe.'d Martyrdom, in Ethiopia, whilft he was faying Mass, by command of King Hirtacus. Biron, in the year, 41. S. Maurities, and his Compenions Mar-

September.

tyrs, Theban Soldiers, flain at Sedunum in France, by Maximian. Bar. in the year, 297. S. Linus, Pope and Martyr; the first after S. Peter, under Vitellius and Galba, in the year 83. with a Commemoration of S. Thecla, Virgin and Martyr, converted by S Paul, who fuffer'd at Icenium in Lycaenia, (the first of Virgin-Martyrs after Christ) under Nero, Baron, in the year, 47. A 24 b 25 S Cyprian, and S. Inflina, Martyrs, at Ni-C 26 comedia, under Diocletian, in the year, 298. d S. Cofmer and S. Damian , Brothers Mar-27 tyrs, at Egea under Diocletian, in the year, 300. 18 Michaelmass, or The Dedication of a 29 . Church to the honour of S. Michael the Archangel, in Rome, in the top of Mount Hadrian, by Pope Boniface the third, in the year, 606. S. Irome, P i.ft, Confessor, and Doctor, who died at Bethleem, in the 98. year of his age, and of Christ, 420.

Hat

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OCTOBER.

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Fafti	days ng day val dny	31 Sun rifes { 1. diy at 6. 36 m. 15. dzy at 7. 4.m. last dzy at 7. 4.m. last dzy at 7. 34.m.
I igili	A	S. Remigius, Bishop of Rhemes in France and Confessor, under clodeveus King of France, whom he converted to Christ; and died in the year 545. in
2	Ь	s. Thomas Bishop of Hereford, who died in the year, 1287.
3	C	
3 4	d	S. Francis, Confessor, Institutor of the Freres Minors, who died at Affisium, in the year, 1228.
5	e	S. Placidus and his companions, the firk Martyrs of S. Reunets Order, at Messana in Sicily, in the year 539.
6	f	S. Bruno, Confessor, Institutor of the Or- der of Carthusians, who died in Cala- bria, in the year, 1101.
7	g	s. Marcus, Pope and Confessor, who died at Rome, under constantin the Great, in the year 336, with a Commem. of s. Sergius, S. Bacchus, S. Marcellus, and S. Apuleius, Martyrs, under Maximian, in the year, 309.
8	٨	S. Bridget, Widow Queen of Smedland, in- flituteix of the Brigittines, who died at Rome, in the year, 1360.
9	Ь	Morryrs; whereof S. Donis being ba- ptiz'd by S Paul, and ordained the first Bishop of Athens, was after- wards sent into France, (with Rusticus Priest, and Eleutheria: Dealon, by the

Ottober.

1		Pope S. Clement, where they fuffer'd together at Paris, under Fescenninus	26
-10	2.4.	(the prefect there for Domitian) in the	27
10	c	year 99. \$.Paulinus, Bishop of York, one of \$ Gregories disciples, and \$, Austins companions, who died in the year, 644.	28
11	d	S. Edilburg Abbels, fifter of S. Erconwald	29
12	c	Bishop, who flourished in the y. 680. S. Walfrid, Bishop of York, who died in the year, 732.	30
13	· f	to Lie year y Lory	-
14.	g	S. Califlus, the fust Pope and Martyr, at. Rome, under Alexander in the year, 226.	Ha
15	A	find a set in the year of the set	Fal
16	b .	Andre O transact 82 and on the	Fef
17	C	e valent a E-qualift - who died in Pi	1
18	d	S.Luke the Evangelist, who died in Bi- thynia, under Titus and Vespasian, in	1
19	e	s. Fride swid Virgin, flourished at Oxford in the year, 730.	
20	f		
21	fg	S. Hilarion, Abbot, Confessor; who died in Oprus, in the year 372. With a Commerce of S. Vrfula, and her companions Virgins and Martyrs, slain by the Hunns, in the year, 453.	
- 22	A	and the state of t	
23	b	A Para California de La	3
24 25	d	s. Chrysanthus and Darias, Martyrs, who were man and wife, and suffer dat Rome, under Numerianus, in the year, 283.	
		S Er.t-	

November.

26		S. Evariftus, Pope and Martyr, at Rome, under Hadrida, in the year, 121.
27	f	The Vigil of S, Simon and S, Jude:
28	g	S.Simon, and S. Judes Apostle martyr'd in Persia, under Trajan, (Bar. in the year, 68.)
29 30	A	3 (Sameth has tanked to be a
31	c	The Vigil of all Saints. Fast.

NOVEMBER.

Fafti	days og day val da	
1	d v on a coll e lw don	The Festivity of all Saints: Which Pope Boniface the fourth, dedicating the Pantheon, commanded to be yearly ce- lebrated in the City, in the year 613. And which afterwards, Gregory the fourth, commanded to be most so- lemny observed throughout the whole. Church, in the year 842. The Commemoration of all the faith- full departed. Which was first begun by S. Odilo Abbot of cluny; (in the year 998.) and afterwards comman- ded by the Popes to be generally ob- served.
3 4	f g	Of the Octave of all Saints. Of the Octave with a Commem of S. Vitalis, and S. Agricola Martyrs, under Diocletian at Bononia, in the year 290. Of

November.

51	A	Of the Oftave,	15
6	b	Of the Octave.	16
7 8	c	Of the Octave.	
•	d	The Octave day of all Saints; with a Commemoration of the four Crowned Martyrs, Brethren: whose names (which are Severus, Severianus, Carpophorus and Voctorinus) being not	17
		then known, the Anniversary day of	1
		their glorious Triumph, was celebra-	18
		ted under the tirle aforeseid, which custome the Church still retains.	1.
		They luffered at Rome , under Diocle-	1
	4	tian, in the year 290.	15
9	e	The Dedication of the Church of our	
		Saviour, at Rome: in memory of the changing the magnificent structures	20
	1	of Lateran, into a Church, in the	1
	al s	time of constantin: with a Comme- moration of S. Theodore Martyr, at Amasea in Ponto, under Maximian,	
	Section 2	in the year 287.	1
10	f	S. Tryphon, S. Respicius, and S. Nympha, Martyrs, under Decius, in the year	2
	Not	252.	1
11	g	S. Martin, Bishop and Consessor, at Towrs in France, under Arcadius and Honorius, in the year 402. with a	2
0	1	Commemoration of S. Menna, Mar-	
2/0	1	tyr an Egyptian foldier, who fuf-	
10.1	1	fer'd at Cotycum in Phrygia, under Dio-	1
	100	cletian, in the year 290.	1
12	A	S. Martin, the first , Pope and Martyr at	
13	1	Rome, under Constant, in the year 654.	
14	10	S. Laurence, Bishop of Dublin, who was	
- 1	1	canonized in the year 1226.	1
	14 . 711	S Ed-	100

November.

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Mary -		2500cmoci.
13	d	All with the second of the light of the light
16	e.	S. Edmund, Bishop of Canterbury, who died in the year 1246.
17	f	S. Gregory Thaumaturgus, (fo named for
		the wondrous miracles wrought by
	111	him) Bishop of Neocesarea in Pontus, and Confessor, in the year 266.
* 1	1.1	S. Hugo, Bishop of Lincoln, who died in the year 1 206.
18	g	The Dedication of the two famous Churches of Rome, to the houour of S. Peter and S. Paul, under Constantin
		the great, in the year 325.
19	A	S. Pontianus Pope and Martyr, under Alexander Severus, in the year 236.
20	b	S. Esdmund, King of the East-Angles, and Martyr, in the year 870.
21	c	The Presentation of the blessed virgin
		mary, Mother of God, in the Tem- ple of Ierusalem: commanded to be generally observed in the Church by Paul the second, in the year 1464.
22	d	S. Cecily Virgin and Martyr, at Rome, under Alexander Severns, in the year
23	e	S. Clement, Pope and Martyr, the third after S. Peter, under Trajan, in the year 102. with a Commem. of S. Fe-
	gish gish	ficit as Martyr, the Mother of feven fons Martyrs, after whom the was flain at Rome, by the command of Marcus Antoninus, in the year, 221.
24	f	S. Chrysogonus Martyr, at Aquileia, un-
25	g	der Diocletian, in the year 289. S. Cutherine Virgin and Martyr, at Alexandria, under Maximinus, in the year
	1	307. S.Pe-
	-	

December

	December.
26 A	S. Peter of Alexandria, Bishop and Mar-
ody , rok	tyr, mader Maximinus in the year 310.
27 b	deadache week a co.
181 5 C	of 1 . C. treeens Tennaminers (10
29 d	The Vigil of S. Andrew. Fast with a
Postus.	Commemorat, of S. Saturninus Mar-
.00	tyr, at Rome, under Maximian, in the
buil ody.	year 298.
30 e	Andrew, the Apostle, crucified at Pa-
o famous-	tras in Achaia, under Egeas the Bro-
to monon	conful, in the year 690
adira lear	S. Pairr and S. Lundy under
	S PRODUCT CONTRACTOR C

Marily's under

DECEMBER.

S A.M.

Hath Days, 31 Festival Days, 6 Sun vises. Sig.day, at 8 13.m. Festival Days, 6 Last day, at 8. 2.m.		
(a)	f	S. Bibiana Virgin and Martyr at Rome,
,319	X on	under Inlian the Apostate, in the
3	A A	S. Lucius, King of Britanny, who first of those Kings, received the Catholick Faith, in the time of Pope Eleuthe-
4	Ъ,	rius, in the year 190. S. Barbara Virgin and Mattyr, at Nico-media, under Maximinus, in the year
3.	C .	S. Sabas; Abbot at Mutale, in Cappado- cia, in the 6. year of Instinian, and of Christ 53 1.
6	d	S. Nicolas, Bishop of Myra in Lycia, and Confessor, under Constantin, in the

year 343.

		December.
7	lo n	S. Ambrefe, Bishop of Milan, Confessor and Doctor, in the time of Gratianus and Theodofius, and died in the year
16/ 907		The Conception of the glorious and perpetual V. Mary, Mother of God; commanded to be generally celebra-
19	g.	ted by Sixtus the 4th. in the y. 1466.
to.	2011	Pope and Marryr, who having fur- fered much in the perfecution of Me-
1.2.	ala) d	the year 313. The beginning of the Winter-quarter.
rr.	Ь	S. Dawajus, , Pope and Confessor, died , in the year 384.
13	d	S. Lucy Virgin and Martyr, at Syracufa in Sicily, under Dioclesian, in the year
14.	f	S. Eufebius, Bishop of Vercells, and Mar- tyr, in the year 328.
16 17 18	g A b	Here begins the Authem, O Sapientia.
19	e d	o) suche year 337 Willia Co
20	d	The Vigil of S. Thomas. Faft.
21	•	S. Thomas the spoffle, who suffer'd at calamina, in the year 44.
22	£	
23	g	mt . mt . tt . c. t . s
24		The Vigil of the Nativity of our Lord
25	Ь	cording to flesh of the Virgin Mary. in Bethlebem Inda, in the year of the world

December.

world 5199. and 2957. years after Conchor the Deluge; in the 42, year of Oda. TENE LAND vianus Augustus. 26 C 5. Stephen, the first Martyr after Christ, floned by the Jews, (Alts 7.) at Jerufalem, under Tiberius, in the year 34. with a Commemoration of the Octave of the Nativity. ď S. John the Apostle and Evangelift . died 27 at Epbesus, in the year of his age 93. of Christ 101. of Pope clement. 9. of Trajan. 2. The Hely Innocents, Martyrs; who were 28 flain by King Herod in Galile (Mat. 2.) in the first year of Christ. £ S. Thomas , Bishop of Canterbury and 29 Martyr, in the year 1 170. With a Commemoration of the four O: ctaves. 53435 Of the Sunday within the Octave of 304 the Nativity: or, Of the Octave of the Nativity, with a Commem of the other three Octaves. A S. Sylvefter, the first, Pope and Confessor; 31 who baptiz'd Constantin the Great, under whom he died full of Sanctity, in the year 335. With a Commem. of . the four Octaves.

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Besides these Festival, and Fasting Days, which are six'd to the certain days of the year, as in the foregoing Calendar: there are others, which are Moveable, as follows.

Moveable Holy-days.

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A LL the Sundays in the year.

Easter-day, with the two days next sollowing.

Ascension day.

Whit-Sunday, with the two days next sollowing.

Corpus Christi day.

Moveable Fasting-days.

All the days within Lent, except Sundays.

All the Fridays; except between Christmass and
Twelf-day, and between Easter-day and Ascenfron-day.

Whitson-Eve.
The Ember days.

Ember-days.

The Wednesdays, Fridays, and Saturdays next following these 4. Feasts: The first Sunday in Lent; Whit-sunday; the Exaltation of the holy Cross; and S. Lucie's day.

Days of Abstinence.

All Sundays in Lent: All Saturdays in the year:
The Monday, Tuesday and Wednesday next before
the Aicension. On S. Mark's day, if it fall not in Eafler week.

Advent

The first Sunday of Advent, is always that which either falls on S. Andrews day, or which is next to it, whether before or after.

Marriage.

Marriage is forbidden to be folemnized from the first Sunday of Advent, till after Twelf day and from Ash-Wednesday till Low-Sunday.

An easie and infallible Rule to know Shrove-Tuesday, and consequently all the Moveable Pasts and Feasts of the whole year.

The first Tuesday after the change of the Moon, (that is, after the fifth day of the New Moon) in February, is evermore Shrove-Tuesday.

The next day after, is Ash Wednesday.

The 7th. Sunday after, is Baster day.

The 5th. Sunday after Easter, is Rogation Sunday.

The Thursday following, is Ascension day.

The second Sunday after, is Whit-sunday.

The next Sunday following, is Trinity Sunday.

The Thursday following, is Corpus Christi day.

enday, the Easterion of he help Cross

All Sondays in I cat: All Saturdays in the year:
The Monday, Tuelday and Wednesday next before

-4.44.2.2. On S. Marke days if it is not in En-



GENERAL

MAXIMS

OF

CHRISTIANITY.

The End of M m's Creation

A Christian,

professes that Doctrin,
which our Lord Jesus
Christ ranght when be

livid upon earth; and which the Holy, Catholisk, and Apostolick Church taught ever since, and teacheth at this day.

I.I.

The Sign, or Badg of a Christian,

Is the holy Cross, for upon it our Saviour redeemed all Christians: And this sign is made upon our bodies, by putting the right hand from the Forebead to the Breast, and then from the left shoulder to the Right, saying In the name of the Father, and of the Son, and of the Holy Ghost: Asmen. This Sign, thus made, minds us of the three principal Mysteries of our Faith: 1. Of the Unity of God and Trinity of Persons. 2. Of the Invarnation of the Son. 3. Of his Death and Passion.

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III.

The End of Man's Creation

Is to know God, and by knowledg to Love, Serve, and Obey him; and by this means to attain to eternal Felicity, which consists in the light and eujoyment of his Creator.

Now there are Five things necessary for a Christian, in oder to come to this happy End, Faith, Hope, Charity, Sacraments, Good works.

TV.

Faith,

Is a gift of God, whereby we believe in him, and all that he hath revealed ment whereof is contained in the twelve Articles of the Creed, composed and agreed upon by the twelve Aposttes, before they dispersed themselves abroad into the world; to the end they might every where teach the

felf-fame Faith and Doctrin.

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By the Church here, we understand, The Congregation of all the faithfull Christians; And this Church may be easily known by her Four Marks: for she is One, Holy, Catholick, and Apostolick, One, because all her members are united to their head in one felf-same Faith: Holy, because the teaches nothing but what is holy, (both as to Faith and Manners,) and consequently brings her obedient children to Sanctity: Catholick or universal, because she bath been ever Visible, and is Still every where extended : Apostolick, because Christ's Apostles founded her, and their Successors continue her, especially the Pope, who without interruption hath remained head of this Church successively from the time of S. Peter till this (present and now fitting) Alexander the 7.

From

From hence we collect, 1. That there can be but one only true Church of Christ. 2. That out of this Church can be no salvation. 3. That this Church is guided by the holy Ghost, and therefore cannot erre. 4. That our Lord Jesus Christ is her invisible head, and our holy Father the Pope is her head and Christs Vicar upon earth. 5. That every Christian ought to believe in general what this Church believes and teaches: 6.That every Christian enght to know in general these three things; First, What he is to believe, which is contained in the 12, Articles of the Creed; secondly, What he is to do, which is comprized in the Commandements of God and the Church, In the use of the Sacraments, principally that of Penance and the Eucharist, And in the exercise of Vertue and good Works; thirdly, What be is to pray for, which is comprehended in the Pater nofter. and sumilares en las

Popo, who without prorrugion has he remained head of this Church fuc-cessively from the Stock S. Pacce vill

Is a gift of God, whereby we expect with a certain humble confidence

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the Salvation of our Souls, and all the promised good things of the other Life.

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VI

Charity,

Is a gift of God, whereby we love him above all things, that is, more than our goods, our parents, or even our own lives, so as we would rather dy than offend his divin Majesty; And our Neighbour for him as our selves, that is, wishing to our fellow-Christian the same good things we defire to our selves, and doing for him as we would for our selves. The proof of our Love towards God, is the keeping of his & his Churches precepts; which who so observes, shall be recompensed with eternal life; who soever transgresses, shall be punished (unless he timely and truly repents,) with etera nal death and damnation.

VII

The Sacraments,

Are sacred, outward, and visible figns, fignifying sacred, inward, and

invisible things. These Sacraments are Seven in number, instituted by Christ, and lest in his Church, in order to cure our sins, to sanctify our souls, to communicate to us his grace, and to apply to us the fruits and merits of his death and passion.

of Christianity), defaseth Original Sin wherein we were all born, makes us Children of God and Heirs of Paradise, and fills our Souls with Grace

and spiritual gifts.

and courage to profess constantly that Faith, we received before in

Baptism.

3. Penance, gives us remission of the Sins committed after Baptism. It consists of three Parts; 1. Contrition of heart, 2. Confession of mouth, to an approved and impowred Priest, 3. Satisfaction by good Works.

4. The Eucharist, or most holy Sacrament of the Altar, is the true Body and Bloud of our Lord Jesus, hidden under those visible elements of Bread and Wine. Which elements (by the supernatural virtue of the sacred words of consecration, pronounced up-

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on them by the rightly ordained and well-intending Priest,) are really and Substantially changed into Christ's body and bloud; notwithstanding that the sensible accidents, to wit, the tast, [mell, and colour, which the bread and wine had before their Con-Secration, do still remain in them; as the condition of a Sacrament imports, where the Verity must be invisible, and the Sign visible. The Masstherefore, Is the unbloudy Sacrifice of the Body and Blond of our Saviour, representing the bloody Sacrifice of the Cross, and offered up to God for the Salvation of all faithfull Christians both living and departed.

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our Souls from the relicts of Sin, comforts them in their pains and sufferings, encourages them against despair, strengthens them in death's agonie against their ghostly enemy, and restores sick persons to their corporal health, when it is expedient for them.

6. Holy Order, is a Sacrament whereby lawfull Prelats give power to such fit persons, as freely segregate themselves from the common people for this holy purpose, to perform certain

(C 2)

Fun-

functions in the Church. These boly Orders are seven in number, Three greater, which imprint a character upon the receiver, to wit, that of Prieft, Deacon, and Subdeacon; and Four less, Acolyte, Lector, Exorcist, and Porter. Priests, (to whose Office all the under Orders do relate) receive spiritual power to consecrate the precious Body and Blood of our Saviour in the unbloody sacrifice of the Mass, to administer the rest of the Sacrament's, (except Order and Confirmation,) to absolve all such as are under their jurisdiction, to preach God's holy Word to the people: and finally they receive special grace by the imposition of the Bishops hands for the well performing of these their Functions.

7. Marriage, is a Sacrament, whereby Man and Woman joyn themselvs together by a faithfull; mutual, and indissoluble promise before witnesses in the face of the Church, in order to the lawfull begetting of Children, and their education in Gods service; to the restraining of sinfull concupiscence, and the avoiding of fornication; and to comfort, assist, serve, honor, and love each other until death.

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VIII.

Good Works,

(Which are of necessity to be performed by every faithfull Christian, after he is arriv'd to the age of diftretion.) may be all reduced to these three heads; 1. Prayer, 2. Fasting, 3. Alms, or Deeds of mercy.

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IX.

Prayer,

Is an elevation of the mind to God, thereby to obtain some good thing, or be freed from some evil. All we can pray for, or need to hope for, is conmore of tained in the Pater notter, which is the Pater the chiefest, holiest and perfectest of nosterin our Roall prayers, as being composed by sary Christ Jesus, the eternal word and book, wisdom of God his Father. It is also passed to the most necessary of all prayers, since Concil. all adult Christians are obliged to tol. 1.4, know it, and dayly to recite it.

X.

Fasting,

Is an ancient, pious, and religious practice, used in the Catholick Church, (c 3) in

in imitation of Christ and his Saints,

1. to obtain pardon for their Sins,

2.to appease God's anger, 3.to quench
the flames of fleshly concupiscence,

4.to gain the victory over the Devil, against whom, (as our Saviour
attests) Fasting hath a special efficacy,

5. to obey the Church, which commands it upon certain days to be observed.

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XI.

Alms-deeds, or Works of mercy, are commonly reduc'd,

> 1. To give Food to the Hungry. 2. To give Drink to the Thirsty.

Unto feven Corpo-

4. To visit the Sick and Prisoners.

3. To Cloath the Naked.

5. To comfort the comfortles.

6. To ransom Slaves and Captives.

7. To bury the Dead.

These works are recommended to some state of all pions Christians, not only as Counsels, but as Commands; For be (says the Apostle) who having having the substance of this world, (that is, being rich, and in a condition to relieve him,) sees his Brother in want without succouring him; how can he make it appear that God's love remains in his Soul? Give Alms (says our B. Lord Jesus) of what you have over and above; that is, 11.41. Your necessities being prudently provided for according to your real state and condition, and not according to the rule of your vanity, or Maxims of the world.

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1. To teach the Ignorant.

2. To correct Sinners.

3. To give Counsel to such as want it.

4. To comfort the afflicted.

5. To bear patiently with troublesom persons.

6. To forgive such as have offended us.

7. To pray for the living, and for the dead.

These are also by so much the more carefully to be performed by all pious Christians, by how much the Soul is incomparably more considerable than the body.

(c 4) Vertues,

Vertues,

Though they are very many, yet there are Seven chief of them, to which all the rest are reduced, to wit,

Three Theological, \ \ 2. Hope, \ 3. Charity:

So called, because they have God for their prime object and motive.

And Four 2. Justice,
Cardinal, 3. Temperance,
4. Fortitude:

So called, because they are (as it of all were) the Hinges whereupon all other vertues, human and moral Vertues depend, see more and the Fountains, whence flow all largly in she fol-such good works as furnish us the lowing means to come to God, our final end Exerence is and felicity.

XIII.

The Gifts of the Holy Ghoft,

Are Seven, S. Knowledge, 6. Piety,
7. The fear of God.

The

XIV.

The Fruits of the holy Ghoft,

Gal. S. As S. Paul delivers them, 1. Charity, 2. loy, 3. Peace, 4. Patience, 5. Longanimity. 6. Goodness, 7. Benignity Twelve | 8. Meeknefs, 9. Fidelity, 10. Modefty, 1.1. Continency,

XV.

12. Chaftity:

The Beatitudes,

Taught us by our Bleffed Saviour in the Gospel,

1. Poor in Spirit,

2. Meek, 3. Mourners, 4. Hungry and Thirsty after

Inflice, 5. Mercifull, Eight, 6. Clean-hearted, Bleffed

are the

,

7. Peace-makers,

8. Sufferers of Persecution for Instice Sake.

XVI

The Four last things,

which being frequently remembred, Eccl.7. and duly considered, deterr us from Sin, 40.

S 1. Death, 2. Indoment, 2: 3. Hell, 4. Heaven.

Sin

XVII.

forio Sin in general,

Is divided, First, into Original, and Attual.

Original Sin, in which all men & women since the fall of Adam & Eve, (except our Lord Iesus and his Virgin-Mother,) are born, and which we all inherit from those our first Parents, Is a privation of original Iustice, until it be restored unto us again by Baptism.

Actual Sin, is a voluntary Omission or Commission, against the Law

of God or his Church:

and is divided into { Mortal, and Venial.

Mortal Sin, is a notorious breach of Charity, towards God, or our Neighbour, bereaving the Soul of the spiritual life of Grace, when it is done deliberately, voluntarily, and in a matter of moment.

Venial Sin, is a small and paradonable breach of that Charity; which though it kills not the Soul, yet it much cools her fervour, and disposeth

her to fall into mortal offences.

Mortal

Mortal Sin is expiated by sincere Penance and Contrition; and Venial Sin by all the Sacraments, and by

Prayer.

6

Whosoever die in Mortal Sin, that is, Whosoever are finally impenitent, are cast into Hell for all eternity: and they who depart out of this life in the state of grace go to Heaven for all eternity, after they have satisfied in Purgatorie.

XVIII.

A man fins by Participation,

That is, One man is made guilty of anothers Sin, when he cooperates, or is an effectual cause thereof, by any of these:

one of desperimentaling was a series

2. By Command,

3. By Confent,

4. By Provocation,

5. By Praise or Flattery,

means, 6. By Silence,

7. By Connivence,

8. By Sharing in the fact,

9. By defending the fact and fault.

The

The Capital, Mortal,

Or Deadly Sins, which are the Heads, Sources and Roots of the rest,

are feven,

1. Pride, is an inordinate defire of Self-esteem: and is the Father & Fountain of many other Sins, as of Vain-glory, Boafting, Hypocrifie, Ambition, Arrogance, Prefumption, Contempt of others, Pertinacie, Discord, Disobedience, Ingratitude. The Vertue opposite to Pride, is Humility, which teacheth us to harbour a mean

opinion of our selves.

2. Covetousnels, is an inordinate desire of Riches, and is a mortal offence, when one unjustly desires to have his Neighbours goods by unjust means; or, when one refuseth to give his own goods to such as are in extreme need thereof. Her Daughters are, Hardness of heart, Vinmercifulnes to the poor, Solicitude for the world, Neglect of Spiritual things, Vsurie, Fraud, Theft, Rapine. The Vertues apposite to Covetousness, are Liberality and Instice.

3. Lechery, is an inordinate desire of fleshly delights: the degrees of Lust

are, Thought, Delight, Confent, and Act. It's Daughters are, Fornication, Adultery, Voluntary Pollution, Vnchast Looks, Touches, Kiffes, Speeches. The Vertue opposite to Lechery, is Chastity, which causes us to abstain from Carnal pleasures.

4. Envieus an inordinate grieving at our Neighbours good, because it feems to obscure our own Excellency. Her Danghters are, Hatred, Diffention, Detraction, Rash judgment, and Rejoycing at his evil. The Vertue opposite to Envy, is Brotherly love, which is the cheif badg of Christianitie.

5. Gluttonie, is an inordinate excess in meat or drink: Whose Daughters are, Scurrilous talk, Stupidity of the senfes, Dulness of foul and bodie. The Vertue opposite to gluttonie is Temperance, which consists in keeping our appetites within the limits of reason.

6. Anger, is an inordinate desire of revenge; Whose Daughters are, Furious clamours, Contumelious revilings, Threats, Curses, Blasphemies, Murders. The Vertue opposite to Anger, is Patience, which moderates our Passions, and hinders me from acting any thing thereupon un-

becoming our reason.

7. Sloath, is a negligence and carelefness to begin or go on in any good work; and it is a mortal Sin when this negligence tends to the breach of any precept of God or his Church. It's Daughters are Tepidity, Pusillanimity, Indevotion, Aversion from Prayer, a Coldness in all Spiritual things, Distrust of God's mercy. The vertue opposite to Sloath, is Diligence, which excites us to a carefull and zealous performance of our duty.

XX.

The Sins against the Holy Ghost,

(So called, because they are committed upon meer malice) are those, of Luke which our Saviour says, They shall 12.10. never be forgiven in this morld, nor Mat. 12. in the other: and they are 6

1. Presumption of God's mercy.

2. Despair of Salvation.

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3. To resist or impugn the the known Truth.

4. To envy anothers Spiritual good.

5. To continue obstinate in

6. To dye finally Impenitent, that is , without either Confession or Contrition.

Those Sins are called unpardonable, not for want of power in God, or efficacy in the Sacraments, if we make right use of them; but because they are seldom truly penitent who commit them: For (to speak properly) no Sin but Final Impenisency is absolutely unpardonable.

XXI.

The Sins, which (according to Holy Writ) cry to Heaven for Vengeance, are Four, to wit,

1. Wilful Murder, which is a vo- Gen. lumary & unjust taking away of au- 10. or bers life.

2. Sodomie, that is, Carnal Sin Gen 19. egainst nature; or Luft with an un- 13. due Sex or kind.

Brod: 3. Oppression of the Poor, Or-22.211 phans, and Widows.

1em. s.4 4. Defrauding Labourers of their wages.

XXII,

A Christians chief affair in this world, is the Salvation of his foul:

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And what soever he thinks, speaks or doth, should relate thereunto, as all Lines to their Center. There's nothing good to him, but what contributes to this great end, nothing bad but what hinders his progress to God. Ah! Souls! What will it serve you to have gained the whole world, if your selves become damned for all eternity.

XXIII.

There's nothing absolutely evil to Christians in this Life, but Mortal Sin;

For nothing else but that, can bereave us of God, who is our only true good, and in whose loss we loose all things.

XXIV.

Venial Sin is also carefully to be shunned;

For though the justest men

fall frequently into it; & whosoever should say they sin not (in this fort) are Lyers, and the truth of God is not I loh, ? in them: Yet when it is voluntarily committed, it is very much displeasing to the divine Majesty. It doth not indeed kill the Soul, but it weakens, wounds, and defiles her; and to have an affection to any Venial Sin, is a disposition directly contrary to the first Commandment of loving God with all our whole beart and strength: And surely, he that fleights small faults , will Ecol. 9. foon fall into greater: A thoufand Venial Sins cannot make one Mortal sin; yet whosoever is not troubled at their weight, may well tremble at their number. A man may be in danger of drowning by multitudes of small drops of water, of being stifled with many small sands; and surely to be perpetually prick'd with the least Needle's point, though it bereaves me not of life, yet it will leave us all bloody and forely wounded.

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XXV.

Frequent Relapses into Mortal

Sin, are very dangerous;

For though'tis no marvail for frait
Man

Man to fall again and again into Sin, since 'tis the thing he can do of himself; yet to pass ones life in falling and rifing, in finning and going to the Sacraments, is to be a mocker of solid piety, and not a sincere Penitent. He must therefore raise up himself promptly and peaceably after his relapse, with a re-doubled Resolution of avoiding the like occasions for the future; He must hasten to make a true, entire and sincere Confession; He must willingly embrace and pun-Stually perform his enjoined Penance; And then conceiving an humble confidence in the divine promise of pardon to a contrite heart, let him imprint deeply in his heart that Saying of our Saviour, Behold thou art now made whole, Sin no more, lest a worse thing befall thee.

XXVI.

We must walk warily after our

Sins are pardoned,

Ioh. 5.

For since by mortal Sin, we deserve as well temporal as eternal Death; it follows, That when God is graciously pleas'd to pardon it, (for he gives us back the life, which was to him justly confiscated) we hold then our lives

from

from thence forward, as a new favour of his free mercy, and therefore we should (in gratitude to his bounty) make use of it only for his glory.

XXVII.

The Grace of God;

Is a gift which he bestows upon us, by our Redeemer Christ Fesus, by whom and for whose sake, God gives what soever good thing he conferrs upon Man. Without this divin Grace, no one can so much as frame any good Rom. s:
Thought, much less perform any good 32.
Work, or raise up himself, when he is fall'n into Mortal Sin.

The Effects of this Grace are, 1. to clear the darkness of our Understandings, that we may know how to serve God, and save our Sonls. 2. To cure the weakness of our Wills, that we may resolve upon the doing of that good we know. And this Grace is a meer Gift of God's merey, nor mere it Grace, if it were not given us gratis. Since therefore it is in no sort due unto us, we are dayly to beg it of the divine bounty, with great humility and earnestness, to expect it with

great

great faith and confidence, and to preferve it with great care and chariness; shunning all mortal Sin, which bereaves our Soul of this precious Jewel.

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XXVIII.

The way to do good Works,

Is to be in perfect Charity; for tis that Vertue, which gives the that Ventue, which gives the solution. He that is in Charity, is in God, and God is in him: And he that is not in Charity, is not only to be in the state of Grace, but also to perform all ones works for the love of God, to refer them all to his honour, to offer them all to his Glory; by utterly renouncing in his presence all self-praise, self-seeking, and self-complacency.

XXIX.

A lively apprehension and fear of Helf,

Is one of our Saviour's counsels;
Fear not them (says he) who can onMat. 10. ly kill the bodie, but fear him who
can send both bodie and Soul into
Hell: Tet this must not be such a
Fear.

Rear, as Nature imprints in brute Fusts, whereby they apprehend and avoid, what is hurtfull unto them; but it must proceed from the moving of God's holy Spirit, to exclude that base and servile Fear which springs from sensual and self-love. It must be the door to let in perfect charity. We should fear Hell, because they there are confirm'd in the hatred of God, and eternally deprived of his happy presence, rather than because they are theretormented: as we should desire heaven, because me shall there eternally love God, and can never more loofe or offend him, rather than because we shall there have an affluencie of all felicity: For, if it is unlanfull to love our selves for our selves, that is , to terminate our love upon our own selves; neither surely is itpermitted us to desire Beatitude for our own ends, without referring it to God, by whom, in whom and for whom we wish to be bleffed.

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XXX.

mitted, but not the enjoyment of them:

For a Christian may lawfully enjoy nothing but what tends to render him happy, and wherein he may hope to find peace and quiet; and this surely is God alone, who is Man's soveraign good, his eternal beatitude, his final end, and secure Center.

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XXXI.

To love any Creature, (unless it be with a particular relation to God) is to tend to a nothing.

For all created objects, are below man's reach and capacity, and therefore he looses by their commerce, and becomes sullied by their conversation; as Gold loses by any mixture with other Mettals, not fer that Silver is bad, but because tis of an allay inferiour to Gold, of so alters it's nature, and lessens it's value. What soever can have an end, or suffer any alteration, deserves not a Christian's affection, who may fix it upon his God, which is an object that can never end nor alter.

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XXXII.

Each Christian must rest content in the condition, to which the divine providence hath called and conducted him:

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And be his place never so mean, and his employment never so painfull, let him proceed with joy and patience, not doubting but that it is the very best for him, and the most secure for the salvation of his Soul, until God shall call him to some higher honour, or otherwise dispose of him.

XXXIII.

We are forbidden to be solicitous for the future:

We may labour to get Wealth (by all lawfull means) and endeavour to keep it, but it must be with a perfect fubmission to God's will, and with much purity of intention; confidering well that sentence of sacred Writ; The desire of riches is a temptation, and the love thereof is the source of all evil.

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XXXIV.

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Nothing (except Sin) more endangers our eternal falvation than temporal prosperity, plenty, honor, greatness, authority.

Our Lord Jesus would none of these, and deprived his Saints of them, And his great Apostle left this general Rule, Whosoever will live piouszim. 3. ly must look for persecution. Well then may the world's Grandees tremble amidst all their glories; and well may God's poor servants rejoyce in being bereaft of what might probably ruin and destroy them.

XXXV.

Every action of a good Christian, should be holy;

For since our Saviour Christ hath sanctified all our actions, (not only Civil and Christian, but even our natural actions of eating, drinking, sleeping, &c. by submitting himself to them, whilst he sojourn'd among men in our human flesh: we should also endeavour to raise these actions (which of themselves are but mean

and base, and which thew how mench Sin hath weak ned our noble nature) to a degree of fanctity and merit: Which is easily done by spiritualizing them and offering them up to our Lord Jefin, whose members we are, and begging of him some share in those sacred dispositions, wherewith he performed the same actions upon earth.

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Our Lord Iefus hath a foverain right, royalty and power over all men: For,

1. He is our God, as being the Word eternal, whom the Father begets equal to himself, that is, supreme Lord of all creatures.

2. He is our King, as he is the Word Incarnate; for by reason of the hypostatical Vnion, the rights of the Divine nature are communicated to our humane nature; and the eternal Father bath given him all power in heaven and earth for a reward of his felf-annihilation, bumiliation, and Philip.4. obedience to the death of the Grass.

3. He is our Lord and Mafter ; as having bought us with his blood from

the bondage of Satan; so that by thu
right of conquest and redemption he
hath an absolute power over us; nor
are we any more at our own, but at
his will and disposal.

4. He is our Head, from whom all graces and favours flow into us his be

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myfical Members.

hath a right to offer us up with himfelf to his eternal Father.

obtain at his Father's hands what so-

ever he asks for us.

Each faithfull Christian should frequently, fervently and comfortably consider these rights and titles, which his Lord Jesus hath over him and most humbly adore him in these most admirable and amiable qualities.

1. As his God, Let him refolve to ferve, honor and love him, faith-

fully, ardently, perseverantly.

dily, willingly, punctually, without examining his reasons, disputing his intentions, or distrusting his provi-

3. As his Lord and Mafter, to de-

fend his inheritance, that is, our bearts, wherewith he hath intrusted him, against his Enemies the World, the Flesh, and the Devil.

A. As his Head, to expect from

him all such influences as are necesfary to do well: never acting by his Rom. 8. own private Spirit, but always and

only by His.

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As his Pricst, to be his victime and sacrifice, ready to be set on fire with his sacred Love, and willing to be offered up to God, as he pleases, un his goods, person, and what soever concerns him.

6. As his Mediator, to make to him his addresses with an humble coufidence, and expose to him his wants to be supplied, his Wounds to be cured, his Wishes to be satisfied.

dine Mary IWXXXX Mo her

The reading of Spiritual books, and hearing of hely Exhortations and Sermons, are the necessary materials and dayly Fuel of Devotion; For.

He that is God's child (fays our Lord Fesus) willingly hears his mord John to Endravour therefore to bear and

read as an humble Scholar, not as a Critical Censor; covet not so much pleasing and plausible, as profitable and heart-piercing discourses; apply to your self what reprehensions you meet withall; and fall presently (even that very hour and day) to practise some one of those Truths you have that day learned.

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XXXVIII.

Devotion to the facred Virgin-Mary, Mother of our Lord Jefus, is highly commendable in all. Christians;

For 'tis impossible to honour the Son without honouring the Mother; nor can we conceive God to be the Son of man, without considering at the same time Mary to be the Mother of God. Now, since this Man-God submitted himself to her, not only for his Birth, but also for his Breeding, whilst he led a conceal'd life in Nazareth; Why should a devout Christian distain, (in honour of this admirable subjection of his Lord Jesus) to depend also upon her (next after God) as his particularly chosen Mistriß and Mother?

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The Life of a true Christian, Coneil.

How then do the superfluities and sensualities, which me fee dayly ufed, agree with this Oracle of the Holy Ghoft, whilst formany poor Christian Brethren perish for want of a neceffary subfistence? 'Tis true, there ought to be a difference, between persons of high and low condition, yet this difference doth not authorize such debauches; excesses, and vanities; as are the dayly scandals of Christianity, which obliges all it's Professors to participate (at least in fome fort) with their crucified Saviour, if they mean to be partakers of his glory.

XL.

God, who is the Master of Time, hath not given it unto men to employ it in pleasures, but to make use of it to his glory and the salvation of their own Souls.

My Brethren (says the Apostle) Ephel. s. be ye wise, redeeming the time, because

cause the days are evil. The conver-Sation of pious Christians with one another, foodld be principally to comloso ply with the duties of society and charity in order to give and receive mutual helps to conduct each other towards God, who is their final end, pretension and perfection; and not to trifle away their precious Time in vain, curious, feefual, and much lefs in finfull deeds or discourses Confider Seriously and frequently (O fait bfull and devant Christians 1) how swiftly your days steal away, and how styly Death watches at your doors to Snatch you have and cast you into your graves, and then journill easily per-Swade your own fouls for to live and labour each day, as if that were the last which were lent you by your loving Creator to provide in it for your long Eternity.

God who is the Maffer of Time,

Other Maxims of higher perfection, and Mystical Divinitie, may be found at large in the end of our Spiritual Conquest.

My Brethren (fays the Apoftle) rebots. be ye wife, redesoung the time, be-

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Page 23. the figure (2.) is wanting. P. 36. for (your) in the title, read (our.)

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P. 82. for (weak) in the 8 line, read (me.k.)

P. 137. for (3.) in the first line, read (6.)

P. 184. this word (Consider) is omitted.



The Morning

CHRISTIANS

DAILY EXERCISE.

With the intermixture of many useymfull Maxims; instructions, and

Duol yer a Paragraph I.

1. The Exercise for the Morning.

Aving fatisfed Nature with convenient and competent rest and sleep; remember presently, upon your first awaking, to mark your

felf with the common and mysterious badge of Christianity, saying, In the name of the Father, &c.

Then breath forth some brief Aspirations besitting

N the name of my crucifi'd Lord Jesus, I will now arise: He blesse me, keep me,

fave me, protect me, and direct me, this day and evermore.

filuminate my Eyes, O Lord? that I may not fleep in death; and that my Enemy may never fay, I have prevailed against him.

My Soul hath defired you in the night, O

I will watch after you.

Arife, thou that freezelt, (anile my dull and drowlie Soul!) and Christ will enlighten the annual of the will enlight the common and the will enlight the common and the will be a supplied to the will

Eyes, my Hands, my Heaven, from this Bed, where my Body hath taken its nightly repose, towards your Heaven, where my Soul expects her eternall rest.

Here I am, but thichert aspire : This is

onely my Inne, that's my Habitation,

fleep hath thus long hood-wink'd: days of lately gover'd them, let your divine grace now clear them,

They were over-clowded with the shadows of death, (whereof sleep is the image;) they now open towards you, to receive the light of life.

Excite thy felf (O my Soul?) from this drowfinesse which depressed thee, break these Fetters, and syeup freely towards thy Creatour.

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Thou half farisfied thy Bodies necessity, fettle thy felf now to thine own Duty; which is to contemplate and love thy foveraign good.

Look up to heaven, where thy servitude shall one day cease, and where thy action shall still continue, without this tiring interruption, and troublesome subjection to thy enslaving Body, which here ties thee to its corruption, and compells thee to comply with that which retards thee, withholds thee, or vercharges thee.

And thou (my Body!) fince thou haft sufficiently reposed, rowse up thy self to serve thy Mistresse Soul, which during this long nights season, hath defisted from her own

functions, to condescend to thy fraily.

Make her a return of thy civility, and employ all thy powers to obey her precepts, as the harh given way (by a cellation of all her faculties) to the reparation of thy weaknesse.

Excite your self to a speedy and early rising, and habituate your Body, to get the victory over sloath and sluggishnesse; by making, use of some instance of affection towards

your loving Lord and Saviour, as,

You summon me (O my God!) by your Angell, my Guardian, to appear before you, and to praise your divine Majesty. I seem to hear you sweetly calling me, inviting me, expecting me; Arise my Love, my Dove

my Spouse, my Fair one, and come: The night is past, the day is present, cast off therefore all works of darknesse, and put on the armour of my light and love. And I most joyfully answer you, (O my loving Lord!) behold my heart is ready to love and praise

you, this day and evermore.

Assure your self, that the observation of this small (and seemingly unnecessary) rule, to wit, of rising early and speedily, will adde great courage and comfort to your Soul, in the progresse and practice of your spiritual Exercises: where as on the contrary, you shall prove by experience, that a little laxinesse in the Morning, leaves a certain lumpishnesse and tepiditie in your interiour; whence it falls out, that your works of the whole day following, want either servour of affection, or purity of intention: Every small temptation or contradiction overcomes you, discomposes you, and puts all out of ore der.

You may here consider, 1. That whil'st you were steeping in your Bed, the blessed Quires of Angells and Saints, were singing Gods praises in heaven.

2. That many poor Souls have passed the pangs and agonies of death, and received their dreadfull, doubtfull, and eternall

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ight fall'n into sundry mischiefs and miscries; some pining away with hunger, others languishing in their sicknesses, others perishing by sire, water, desolation, despair, &c.

From these Considerations, will arise severall affections of love, admiration, grati-

tude, &cc.

Having thus entertained your Soul with these or such like pious thoughts, and ardent ejaculations, from the time of your awaking, till you have cloathed your bodie with its garments, (as with its sackcloths of Penance;) you are to cast your self devoutly on your knees before Christ crucifid, sacrificing to him your first fruits, by making briefly and devoutly these acts following, of Adoration, Thanksgiving, Oblation, Protestation, Petition.

from the very depth of my heart and soul, as my soveraign and only Lord and love; from whom I had my first beginning, have my present being, and hope my suture happinesse.

2. I return all possible thanks to your infinite goodnesse, for all your gracious blefsings and benefits, bestowed on me, a most unworthy, undeserving, sinful wretch.

3. I offer to your divine Majesty, to sup-

ply my own indignity, the most dearly beloved heart of Jesus, your Son and my Saviour, with all the merits of his blessed life, and bitter passion, and whatsoever is gratefull unto you in heaven and earth.

4. I protest and promise for the surure, amendment of my life, reformation of my manners, performance of my dutie, and a more serious tendency to your love and ser-

AICE.

gracious Lord God! (and to all them for whom I ought to pray;) wildowe to know your holy will, and courage to execute it e give me grace to evoid fin and scandall, and so work and walk uprightly in your presence, this day following & all the days of english.

Or, of your faifure permits, you mayenlarge your felf, and elevate your soulder mards the glarious and incomprehensible Trinity; acknowledging your own pothing, and adoring his infinite Essence, with the same feeling of his presence, as his holy Propher

feem'd so have, when be exclaim'd.

Omy dread Soveraign! all my substance and being, is a nucer nothing before you.

Without you I was nothing, and what I now am by your power, I here annihilate in your prefence, by an humble fense of my own meaneness, and of your greatnesse; of my

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ignorance, and of your wildonie, of my mi-

fery, and of your mercy.

Learne from ciothing by your gracibles fayour, and Lecture inco my moding by confolling what I flouid be without your cointnual support, and by acknowledging what I am by your free liberality

I edere you, O prime, fupicam, foveration Being to being, upon which depend at Beings; O Being, who are all things in your felf, without which all things are nothing at redeems'd me, when I was loft the fil

all.

Being ! in which, all that is, fublists ; firen which, all proceeds; by which, all is mainminid; for which, all tabours, under which, all obeysee which, att relates y welcot which all pares for me a glorious being. Aliraq bluow

Dadore you O powerfall Creatour, and pious conferver of all things ! Wi whom, and by whom, the inanimate Creatures have being, the animate life, the Tenfitive feeling, the rationall understanding, the virtuous grace, the bleffed glory, the damned fubfiffency, the actual effence, the possible idea's: out of whom, if there be any thing, its only fin, which bath no being.

I adore you, O my great, glorious, gra-cious Lord God! and humbly acknowledge your superiority, and my dependency; your power, and my subjection; your mimensity,

and

and my littlenesse; your all, and my no-

Then entring into a ferious consideration, of the large benefits received from his liberall hands, exclaiming with the same exaged Prophet.

What gratefull acknowledgment shall I return to my Lord God, for so many great signall favours which his love and liberality have showed down upon my head?

redeem'd me, when I was nothing; he redeem'd me, when I was loft; he justifies me, when I am a finner; he will crown me, when I continue justifies you a shapping its about the minute of the state of t

la good being, offers me a gracious being, prepares for me a glorious being, pre-

He beflows on me his Image in my Creation, his Blood in my Redemption, his Spirit in my Glorification in my Glorification in my Creation in my Glorification in my Glo

And above all these benefits, he hath given me his eternall love, which prepar'd for me before all time, all these infinite favours; I loved thee (O.N.) in my eternall charity, Jerem. 31.3.

And is not the fight of, so many benefits, (which are more remarkable in my own particular, than in divers others) a sufficient motive to draw acts of reternal praise and gratitude, from my affectionate heart and mouth,

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towards you, my gracious, glorious, bounti-

full Benefactour?

Wherefore (Omy liberall Lord and Lover!) I here present you with all the thoughts of my understanding, all the affections of my will, all the acts of my memory, all the motions of my appetite, all the idea's of my imagination, all the desires of my heart, all the functions of my senses, all the faculties of my soul: My very bones, marrow, and bowells, shall exclaim (after their fashion), by an interiour feeling of graticide; Lord who is like you, in greatnesse, goodnesse, graciousnesse, love, and liberality?

Then reflecting upon your former ingratitude, frame a generallact of compunction

and contrition.

But ah? ungratefull wretch that I am, how have I abused all these your benefits, blessings, and favours? how have I perverted the gifts of Nature, mis-employ'd the gifts of Fortune, rejected the profer'd gifts of Grace, contemned the promised gifts of Glory?

Casting here a glance upon the most grie

wous fins of your life past.

And oh! how deeply is my foul confoun-

ded at her strange disloyaltie?

Then resolve couragiously to amend alk! that is amisse, and to correspond better to

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Gods

Gods grace for the future, and in particular, to employ the present day to the divine home neur, glory, and service, saying with the Psalmist.

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My foul is prepar'd, (O my Lord!) to perform its duty more faithfully for the future: Direct (I befeech you!) my thoughts, words and actions, you who dispose my heart: Enable me to doe, you who inspire

the defire.

Let this day, which begins with the invocation of your facred Name, passe on in the observation of your holy Law, and end with the benediction of your gracious favour. After this generall resolution of well employing the day, you are to propose to your self in particular such principals actions, wherein you may probably be that day enga-

ged; ranking them is their severall orders,

and assigning to each one its due times proper place, and just measure.

I humbly offer up to your facred Majesty, all these actions, (and whatsoever else the variety of humane affairs, and worldly accidents, may this day produce) with a pure intention, to seek your onely bonour and glory in their performance, and committing the whole successe to your divine will and providence.

They who aim at higher perfection, are

daily to employ their times, in the practice of these two points.

1. Profound Humility.

2. Cordially and continuall abnegation.

Questioning their fouls these.

O my foul! the Son of God, Iweet 7 E S US, is dead for our love, and we die shortly, and perchance this very day; let us ther, doe fomething extrordinary for our dear Saviours fake, and for the expiration of our fins. What shall we leave, perform, reform, fuffer, for his love and honour? wherein shall we humble, deny religit our felves ?

You are to persuade and asure your self, than this preferm day is lent you, to prepare and dispose your self in it, for the future day of Eternity, and therefore resolving to make the right afe thereof, say cordially with the Royall Prophet

Now I will begin, my time past is totally loft, and therefore this very day and hour, I will begin to requite and recover all my former faults and follies by my future fervour

and faithfulneffe.

In particular, I fully refolve and purpole,

And a void fuch occasions of fin, curiofie tie, loffe of time, &c. of the fetty of points.

Temptation Temptation.

3. To mortifie such a Passion of Imperfection.

Take courage, O my Soul! behold Jefus thy Lord and love looks upon thee c'risfor eternity thou labourest, and who would not encerfully passe over these moments of pain and trouble, to possesse thee, O blessed E-

O fweet Tefu! that every hour of my life; and every motion of my heart, might praise your facred Majestie! O that every step I tread, might draw me nearer and nearer unto your Love!

After all your good resolutions, you must acknowledge they come from Gods grace, and that the execution thereof, depends wholly upon his goodneffe: and therefore you are humbly to offer him your heart, with all thefe boly defires and defigns, in befeeching his bleffing upon them. And fo,

Conclude this Morning Exercise, by imploring his powerfull affiftance for their effe-Etuall performance, faying with the Prophet.

Keep my steps in your paths, O Lord! that my weak, reeling, and staggering feet, may not ltumble, falter, and fall backwards from 1.

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from the way of your bleffed Law and tove.
Your divine glory, is my defired Haven; let your holy Will be my way to it; let your frength be my support in it; let my obedience, be my steps towards it.

your Spirit, for your Honour, to your King-

thonour and story) at the cittance into smob

And if any stumbling-block lies in my way, during the course of my this-days-pilgrimage, remove it, (O mercifull Creatour!)
with the powerfull hand of your holy Providence; or cause it to serve, (not as an occasion to divert me, or a snare to shackle me,
or as a clog to retard me: but) as a spur to
excite my differee, in the succeeding race of
your divine love and service. Give me courage to run through, by, over, or under all
that I meet with, that so I may happily meet
with you the onely intended, amiable, and
desirable object of my soul, for all time and
eternity.

2. The Regulation of the Day;

Confisting in the practice of these fix

Hat you exactly observe the formerly made division of the days-hours:

exe-

executing each intended actiony at the time, in the manner, 8c with the premeditated conditions and circumfrances pot not fervilly tying your felf to any thing, but performing all with a free, pleafant and peaceable Spirit. ferrs towards

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2. That you endeavour to renew your generall intention, (of referring all to Gods honour and glory) at the entrance into each particular action militariff wan it LAA

3. That you fall not fo eagerly upon any exteriour affair, as to have your heart wholly fixed upon it, and your mind totally tadence; or cause is to ferve, (not diw qu'and

4. That you examine all that occurre you, before you give it a full entrance into your interious : confidering briefly, whether it be good, bady or indifferent, and forpresently to embrace it rejectit, on beliave your felf indifferently roundsat and chow down I and

That you return often into your hearty. by felf-reflection, to avoid gouto enemies,

furprisalls.

6. That you entertain your thoughts with the centificall feeling of your Creatours fweet and powerfull presence in your Soul, by making use of frequent and fervent Apirations, and Jaculatory Prayers, either Voeathor Mentalisho the to row self

This last points to mit, [The continual confir

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consideration of the divine presence], is the Exercise of Exercises; and which being alone mell practised, is alone sufficient to bring you to great purity and Perfection.

Let it therefore be your daily and hourly endeavour, to look alwayes upon the Divine Majesty as every where nearer to you than you can be to your self); and to aspire frequently and amorously to him (at least in heart, if not in words) in this or some such manner; (as the severall occasions, your own affections, and the Holy Ghosts inspiration, shall suggest.)

O my God, and my All! O my Soul, where are we? what doe we think of? who fees us? how are we employ'd? why lose we our time, which is so precious? Jesu, I crave your pardon, and implore your grace and mercy. O my Lord, grant me your love! O

my Savionr, iweeten my labours, &c.

And this you may briefly, sweetly, and most profitably practise, at all times, in all places, employments, companies. But before you go abroad, you may thus piously premeditate.

1. That many have pass'd out of their Houses in perfect health, and never returned home alive: why may not the same befall you?

2. That your Conscience will be much

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quieter in the Evening, for having begun well your Devotion in the Morning, and dift charg'd well your duty in the Day time.

3. That to go forth into the world, is to meet many troubles, passe many dangers, and perform many duties; therefore rulh not rathly into it, without recommending your felf to God, and craving his bleffing and affistance in) and of whenvour not in words) in this or fome fuch

3. The Exercise for the Evening.

Having thus passed on the Day in these interiour entertainments, and such exteriour employments as were suitable to your calling, Recollect your self, at a fit hour, and in a place convenient, in order to your Evening Exercise: And begin it with an all thank sgiving.

Render you most humble and hearty thanks, (O my gracious Benefactour!) for all your bleffings and benefits, befrow'd on me generally in my whole life time, particularly in this present day! oved your

O the multitudes of your mercies and favours, conferr'd upon to poor and finfull a creature, (who deferves nothing but to be ut4 terly by you forgotten and forfaken;) in Na-כונותנניד

ture,

ture, in Grace, upon my body, upon my

You have given me (O'my glorious Creatour!) a rationall being, and stamp'd it with the sacred Image of your Divinity! You have bestow'd on me your own eternally blessed Son, to die for my fins, and lest your Sacraments for my spiritual solace and sustenance! You send me your inspirations to excite me, command your Angells to guard me, promise your Kingdome to encourage me.

gences, impieties, impenitency! You have hitherto withheld the Thunderbolts of your Justice, hanging over my head; that up Hell's mouth, gaping under my feet; represed the Devils rage, ready on every fide to devoure me I am the many services and the services and the services are the services and the services are the services and the services are the services are the services are services and the services are services are services and the services are services are services and the services are services are services and the services are s

You have expected my Conversion with long patience, desired it with much love, allur'd me to it with many sweetnesses, provok'd me to it with frequent summons, press'd me to it with fearfull threatnings.

You have daily renew'd all these your divine benefits, by still continuing them, even till this present and now pass'd day; in which your paternall affection, compassion, and providence, have most particularly shew'd themselves in my behalf: All which

my Eyes cannot choose but admiringly behold, and which myheart doth here most gratefully acknowledge ! exclaiming with

your holy Prophet:

Praising, I will invoke you, my Lord and my God? I praise your bountie for the alread dy receiv'd benefits; I implore your gracious favour for their future continuance; and I invoke your holy light, that I may fee and know my former ingratitude, negligence, difloyaltie; that feeing and knowing them, I may detelt and deplore them; and by deploring them, may make some satisfaction to your divine, justice and some same same

Then begging tight, and professing your own unorance and blandnoss in fill know-

logo : Say with the Same Prophet , went

Who is he (O my Greatour !) that can clearly conceive, and truly understand the number and the enormity of his offences? Give me a glimple of your heavenly light, (O my gracious Lord !) that I may differin the manifold defects, excesses, commissions, omiffions, which my frailty, my rathneffe, my pronenelle to evil, my perverse customes, have this Day drawn upon my thoughts, my defires, my discourses, and my actions.

Then descend to a particular Discussion of

your Confcience.

L. Reflecting briefly upon the Places, the

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Companies, the Occasions, the Difcourfes, the Objects, the Affairs of the whole day.

from have had greatest power over your spinit. 2. What evill Customes have return'd to tyrannize over your Nature. 3. To what impensections you have been most subject.

4. How you have perform'd your morning resolutions, of doing this, avoiding that.

5. How you have comply'd with the Obligations which concern your speciall calling, tharge, and condition.

3. Marking particularly, upon each one of shele heads, your most notorious Excelles,

Omillions, Commiffices, Negligences,

Then conceiving a general harred horrows and deseftation of all fin Jay briefly.

our Time and Talent, lent us to merit Eter-

mity.

Omy Lord and Maker! I am most heartily forry for all these sins, defects, and imperfections, which by your divine grace and light I have now discover'd and discern'd in my soul: and humbly implore your merciful pardon, both for them and all such others, as have escaped my memory.

But if in the Examination of your conseience, you there take notice of any mortall Crime: Be sure to confound your self pre-

Cently.

Sently in your Creatorus presence; Crying out in the bitterness of your Soul

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O my strange Frailty, Malice, Ingratitude! Whence is it that you (my justly irritated Creator;) commanded not the Earth instant ly to swallow me, or Fire from Heaven to confume me, or your exterminating Angel to

cut me off?

perform'd Whence is it, that you withheld your breath from blafting me, (in the very height of my finfull action,) with sudden death; or that you fent not some of your instruments of Justice, to revenge this horrid injurie, by razing me from off the Earth's surface, and hurrying me head-long into the dismal; inexplicable, interminable corments of Hell; being the place, which is only proper, (and therefore prepard) to receive such ungratefull, ungracious, and perverse wretches?

And why is this favourable delay of your divine Justice, afforded me, (O my patient and compassionate Lord God!) but onely to give me time to recall my felf from my wiekedness, and to call upon your Mercy and

Goodness?

Behold, (Omy Creator!) I call, I cry, I come to you, as a poor, wretched, miserable Criminal ! I call to you for Pitie, I cry to you for Mercy, I come to you for Pardon: And I refolve, purpose, and promise, (by the affile!

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affistance of your Grace), seriously to correct, fpeedily to confesse, and willingly to fatisfie for what is amis in me.

And this not for fear of Hell-fire, which I have deserved; not for the losse of Heaven. which I have forfeited; but for the love of you (my Lord God!) whom I have offended. I acknowledge my felf worthy of your punishment, unworthy of your Inheritance; but that which chiefly grieves me, is the having injur'd your Goodneffe: The confideration of having offended you, (my loving Father !) more lively pierces my foul, than the apprehension of my sufferings, or the loffe of my Childs portion.

Wherefore, even for your own fake, ('O' compassionate Father 1) pitie, relieve, and receive your poor repenting, and returning Prodigall: who even for your own and only fake, heartily detefts all his fins, fincerely promises his amendment, and humbly craves

your pardon.

They who have more time and leisure, (and who defire to become more truly spirituall) may here, before they betake themselves to their rest, make these five internall

and affectionate acts.

1. A Spiritual unclosibing of our

Place of rest! Repose sweetly, squiet ly, considently in the bosome of the divine Bounty! Rely entirely upon thy Lords love and mercy! And cutting off all cares and curiosities, all sears and desires, remain here contentedly; without diverting thy felt with any other Objects.

Behold, Omy Lord and Lover! I absorbered lutely renounce all but you, humbly casting my self into the arms of your most holy Disposition, Providence and Protection.

I will henceforth aim at nothing but the advancement of your Honor, the accomplishment of your Will, the encrease of your

Love, and an Union with your felf:

O how truly happy wouldst thou be (my yet unmortified Soul!) were thy Affections once free, and not classed to any Creature? that thou could'st readily, resolutely, religiously throw off all; and take the naked Cross for thy totall Inheritance!

You (O my loving Lord Jesu!) was born naked in a Stable, died naked on a Cross, was put naked into your dolefull Mothers arms, to be first bath'd in her Tears, and

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then buried naked in anothers Sepulchre: and thall not my Heart and Soul burn with love of external and internal Nakedheis?

Live my Lord Jesus! uncloath'd of Father and Mother on the Cross: Live e Mary, uncloath'd of her onely Son, at the foot of the Cross: Live naked Cross, and live this holy Nakedness; Live my Beloved to me, and I to him.

Uncloath me therefore (O Jesu?) 1. Of all since of all affection to sin. 3. Of all curiosity and vanity. 4. Of all sensuality. 5. Of all inordinate passion. 6. Of all self-complacency, self-judgement, self-love, self-will. 7. Of my whol self, and whatsoever is displeasing to the pure eyes of your divine Majesty.

A most profound Humiliation of our Souls,

My Soveraign Creator! I most heartily acknowledge my own baseness, misery, weakness, wickedness, nothing: I perfectly have and dislike, and loath my self, and all my own proceedings.

Behold me; (O Lord!) lying here profirate at your feet, as a poor Publican, not worthy to lift my Eyes towards Heaven, or to take your facred Name into my finfull mouth!

But what more can I do, (Q my Maker!) than offer up to your Majesty an humble and contrice heart, fully prepar'd to fuffer what you shall please to command it And lo , I prefent my whol felf bound hand and foor, before the Throne of your Mercy, to beadjudg'd according to your Will.

Lord! I fly not from you; I appeal not from your Sentence; I pretend no privilege;

I plead no excuse.

Be you the Knife, and I the Flesh: Hack and hew me, Cut me and crucifie me as you please : Only pardon my fins ; Let me live in your service; Die in your favour; and Enjoy your Love for all Eternity.

3. A recommendation and resignation of all, to the divine Maof most professed the state of or

Nto your holy hands, (O heavenly Father!) I recommend my spirit, my Memorie, my Will, my Understanding, my Senses, my Actions, all that I have and am.

I calt all at your facred feer; Employ them all as best liketh you, that by them all you may be praised, served and loved, purely, perfectly, perpetually.

I entirely refign my felf, and all to your most facred Will, in life and in death, for

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time and for Eternity!" And will refolutely, cherefully, and affectionately, fay and fing at all times, in all places, upon all occasions, (Benedicam Domino , Go.) Our Lords Name be ever praised, his honour always promoted, his Will eternally perform'd, by me, and by all his Creatures.

A hope and confidence, that God Thom we Love, and who Lowethus; will effect what is best definiting is allaid in males affinition of mage; my Will mall be dill working vateba

Ehold (O Heavenly Father!) I here place my felf under the wings of your paternal protection, by an immutable Act of filial Confidence and faithful Affection; humbly committing all that any way concerns me to your most hoty Providence vin !! Ila.

In this Center (O my Greator!) I wilbirrevocably fix my Heart and hope quinaking it my fole employment (during this my lives Pilgrimage) to please, praise, and love you; and not doubting but you will provide forme, preferve me, perfect me, and (at your own appointed time) bring me to your perpenal bliss and felicitie.

In this Act of Love, Hope and Confidence, I will fecurely fleep, expire, and die theig where the

the death of Love diving no more to my felf, for my felf, in my felf, but you (ny loving Lord!) living within meleaving to you all care of my felf; and not Fearing what can beful me; in all future time and eternisis.

5 Diving Sleep of Contemplation. C

MD now composing my Body to sleep; my Heart shall remain awak'd to you (my Lord and Lover!) Though my understanding is allai'd from all discourse and image; my Will shall be still working, watching, and melting away in Acts of love to your divine Majesty.

Officer and fecure fleep! Officere and folid report! O pure and perfect pleasure! Othe difference, between this spiritual and all fleshly contents! How great (O Lord!) is the multitude of your sweeners, which you have hid up in store, for all such as truly love

and faithfully ferve you Asmyou

Lights & O Delights & O Extance of Spirits & O Issuer Spoule of my fout & Wound me, Burn me, Confirme me, Annihilate me in the abuffat depths of your divine Love and Union:

Then put off you Garments with all modelip and civility being never without some pious

Burrent hour shought in your hears or fome growlatory prayer in you mouth later buttimes ? Saviour ! how barbarously werd you uncloath'd, to be matid unsted to the The first, for the fairbfull departed salon undouth my lout ((weet Jene!) of all is crill tubits, and idle affections, &c. Composing your felf in your bed you may far or think theu: This bed, may perhaps be thy Burial, this fleep my death, and my next Uprifing may be my Summons to the Soveraign Judges terrible Tribunal: O dem Station dispose of me at your pleasure for time and eternity.

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Binde avour to cake your Sleep (which a naturall Mation) with a Spirit of Develous in Making meritarious each minute of time, whereof Storp feems to robb you; by tooling God with your Sout, even whilft your Bodie bath no afe of Senfe, (richer Actually, by breathing forth affectionance Aspirations as oft as you awake, or Vertually, by the vigour of your now well made Intention.)
And thus you may say with the Spouse in the Cantibles:

I sleep, but my heart watchesh.

Then quietly shut your Eyes, and fall asleep, upon some good Cognitation, or pious
Affection: (For the last thought at Night,
occurs commonly sirst in the Morning: saying
with Jesus on the Cross; C 2 In-

26:

I commend my Spiritures way with the track

of fleep forther not prefently upon your far

Three Pater-noftens and Average The The first, for the faithfull departed; The second, for the now sick and agonizing a The third, for all your enemies; which are Three Spiritual Alms-deeds; and the pater and the second

This bodymay por haragraph and with fleep

Directions for Prayer and Meditation.

Hey who aim at the perfection of Vertue, and mean to make a folid progress in Spirituality, must (besides the Morning and Evening Exercises before prescribed) daily, duly, and perseverantly apply themselves to Prayer at fit and set times; and never omit it upon any pretext whatsoever, as fat forth as Obedience, Charity, and Discretion will permit have the morning and present the control of the

There are four forts of Prager,

Vocal, Mental, Aspirations, Transcendent:

I. VOcal Prayer, is the most imperfect for all, as having the least share of

fpiritual light. Yet it is the most proper for theginners, till the Soul becomes more internall: And it is to be perform'd (especially when it is of obligation) punctually, leisurely, distinctly, devoutly,

Be sure to make a good choy ce of your Vocal Exercises: preferring those before all others, which excite you to most Devotion, and which afford the sweetest relish to your Souls appetite.

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Ental Prayer, consists of three parts; Preparation, Meditation, Conclusion.

Preparation hath three Acts:

The first is a Lively, Humble and Amorous apprehension of Gods Prefence, Who is with you, within you, your Life, your Love,

The second is Purity of Intention; protestring you come to Prayer, only to praise, please, and honour the divine Majesty: and happen what will; that you will do, as far forth as his powerfull Grace shall enable your weak endeayours.

The third is Invocation, by which you heartily beg light from the Father of lights; humbly acknowledge your own Nothing; and entirely abandon your felf into Gods holy hands in all things what focuser.

Meditation hath alfothree Atts.

Directions 30 Confideration, or a quiet scarch into the matter proposed, that you may win your will to God. Affections and Defires, to do this, leave that, love God, hate vice, etc. Refolmions , firm purpofes, and proteflations, to practife as your Willis inclined? as your understanding is convinced, and as your foul is now inspired. Conclusion hath likwise three Attent 2110? Thank spiving for all Gods benefit in ge meral and particular : especially for the grace he hath now given you. Petition, craying that by your Creators mercy, your Redeemers merits, and the Saints mediation, all your defects may be pardoned, your wants supplied, your wounds cured, your wishes accomplished; and imploring special affiftance for the purting in execution of your now made Relolutions. Oblation of your fell, body, foul, prefence prayer, all, to the divine Majelty 3. Prayer of Afpirations, or Jaculatory Prayers, are short, sweet, frequent and fervent delires, requelts, elevations, and affections of the Soul to God. n These are of several forts: and may be W made either in the Heart only; or by the Heart and Mouth jointly Of this fort of Prayer; See more in our The Piritual Conquest.

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a. The last, purest, perfettest and highest manner of Prayer, is made only by a certain adhesion of the devout Soul to the divine Will, without any Vocal expressions, Mental discourses, or any Images whatforver: But by a simple, general, obscure light of Faith, and a Fervent, Attentive, Intensive motion and Union of Love.

Of this Prayer, See also our Spiritual Conquest.

Vertue, or Vice.

rectifying of your own unworthiness, and a rectifying of your mitention, as above. Ponder, wherein the Virial you delire, of the Pite you detect, doth really confift.

2. What need you have to get this, and to root out that? How happily you frould live, could you obtain it? What you lefe by

not having it?

3. What did your bleffed Savious teach and practife; What our bleffed Ladie; or fuch a Saint? What faith [your Rule, or] your Conscience, or what is your Obligation touching this matter?

4. Now what means are there to purchase

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it?

in? What are the occasions which nourish this Vice, this Passion, this imperfection: and hinder this Vertue or Perfection ? What Remedies ? What Practife ? is mediw hill

Then purpose and resolve upon them. course outly and confidently not doubting but that in due time you hall talk the fruits of your faithfull labours and diligence, &count

And to perswade your soul to what you intend, you may add thefe affective Confidera-

tions.

1. If my fweet Saviour, were now perfonally prefent, and asked what I should do in fuch a case, what Counsel would he give me? I will attentively liften to his words; cordially answer his Inspirations, and effectually

follow his Directions, and thould demand my advice in this matter, What would I answer him? My foul shall relish now the same Food, which it would then shew for another.

3. Why was I Created and Redeemed ? Call'd to Gods faith and service? Why have I time still lent me? I will be an Impartial Judge; Condemn, Punish, Resolve, Amend.

4. What doth most trouble and hinder my holy Deligne? This inordinate affection, This creature, this pleasure, this thing, which withholds me from my God; Is it better than he is? More worthy to be loved? More be-

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or quieted with it? At the hour of my death, will it plead for me or protect me from my Creators wrath and judgement? Is it capable to make me now Holy, or eternally blappy? If not, what a Grange Blindness, and Madness is it, for me to leave God and adhere to it? Resolve accordingly, and made

General Rules to be observed in all Prayer.

In all your practifes of Prayer and duties of Depotion, Let these general Rules be carefully and constantly observed:

libertie of Spirit; that is, endeavour to have your heart difinteressed from all business and all creatures: Thinking whither you go, and what to do.

2. Be fure to bring with you to Prayer, either in Book, or Mind, these two things:
1. The points; or at least the ground-work of your Prayer or Meditation, 2. What you intend to obtain by this Prayer.

3. In the progress of your Prayer, be carefull to avoid these two Extremities:

Brain and Mind to Attention. 2. A negli-

gent giving of liberry to wandring imagina-

founded or differred; Reduce it sweetly, and encourage it to talk with its only Lord and Love about the important affairs of Eternity: Thus quietly checking your self, and recalling your imagination: Where are we? What do we? Whom seek we? God, Angells; Saints are present; and aim I not present to my self?

5. When your darkness, dryness, dulness, comptations, or distractions, will permit you to do (as it were) nothing in Payer: You are not therefore to be dismaid, or desist from keeping on in your course at set and ordinate seasons: But call to mind these three boants with saithfull diligence, refignation, and in-

differenty.

First, what was your intention in now couming to your Prayers; and full presently to

the practife theroof & paint or and all

Secondly, afflire your left, That to fuffer for God being ablent, and to enjoy him being prefent, are of equal Perfection. And one of these yourney always do, by being to either of them indifferent:

Thirdly That you capie to your Prayers

fortwo ends.

To Adore your divine Maker, To

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his pleasure, To know his holy Will, To re-

2. To lay open to him your wants, To discover to him your wounds, To present to him your Peticions, To seek relief, receive sedress, begg an Alms. Now the first of these Ends. (which is Noblest and Purest) is always in your own power to perform; and therefore That alone gives a sufficient value and merit to your Devotions.

A Direction of our intention; at the begin-

Pen my month (O my Lord and Maker!) to blels and praise your divine May flie: Cleanle my heart from all curious, noxious, and diffractive thoughts: Enlighten my underlanding, recollect my memory, inflame my will, purific my intention, fettle my attention, excite my devotion, divate my affection, curb and compole all my interious and exterious fenies:

That I may worthily, reverently, and religiously perform this Morning [Evening]
Sacrifice of Prayer, and that incumion and
vertue of those most pure and perfect Prayers
and Praises, which you (O Jestimy Redeemet!) living upon Earth, offered up to your

Eter-

Eternal Pather; Mine may be now acceptable in your fight, profitable to the Living and Dead, and Honourable to you and your Saints:

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cover to him your wounds, To prefent to him your Principosed order for base and the edicas,

To my Crucifid Redeemer's bleffed Humanity; To the Virgin-Mothers fruitfull integritie; And to all the holy Quires of Angels and Saints; be rendred eternal honour, praise and benediction, by me, and by all creatures for evermore.

Receive (O merciful Creator!) this my Morning Evening! Sacrifice; which I have offered up and intended to the Glory of your Name, the Honour of your Saints, the Good of my own Soul, the Reduction of all finners, and the benefit of all the faithfull, living and departed.

Accept (O pious Father!) my poor endeavours; Pardon (O mercifull Redeemer!) all my Defects and Negligences; Give me. (O good Holy Ghost) efficacious Grace; to put in due practise my now made purposes and resolutions.

Glory be to the Father, and to the Son, and to the Holy Ghoft; (For the benefits of my Creation, Redemption, Sanctification:)

As it was in the beginning, (when the Morning Stars praised you) Is now, (in the Church Militant,) And shall be world without end, (in the Church Triumphant.) Amen.

and you make the planting floid

Practical Exercises, (dilated with Acts.

Affections, and Elevations) upon
the chief Christian Vertues.

The First Exercise.

Of Vertue in General,

Ton A generous Resolution to prattice all

Dehold, (O facted and undivided Trinibry, Pather, Son, and Holy Ghoft!) an unworthy, wretched, weak, and wounded Soul, groaning under the burden of her own aby flat misery, terrified with the consideration of your inscrutable judgements, confounded at the memory of her former sub, sensuality, disloyatry and ingraticulde, all covered, with shame, and encompassed with sorrow, humbly prostrates her self before the Throne of your dread Majesty, and prefents

Her petition to your infinite Mency.
You have been pleafed, (O benigne and bound for and Lover! whose mercy is above all your wonderful works,) to expect her hitherto most patiently : How long shall I suffer you? You have most piercingly enticed her: Why will you perish ? As I live I

dette not the death of a finner.

You have most plously in viced her': Come to me, altyon that labour and are louden, and I will receive you, release you, relieve you, revive you. You have efficaciously touch'd and terrifid her with your threats, Sin no more, least a worse thing befal thee. have powerfully drawn her with your promiles: No eye hath feen, nor ear heard, nor heart conceived, what I have prepar'd for them that love me. You have confirm'd her in a lively Confidence of your goodness: Ir and, fear nothing And finally, You, Cay all intertain and had book lish start lin into my heart, Confession into my mouth, Sarisfaction thro my hands, and unfeigned refolucions of a total reformation rinted my whole man of his is the change of your right hand Openerful Creator !) the great and gtorious gift of your grate, and the effect of your onely goodness; and to you therefore alone be a feribed all honour and praise for My. evermore.

of Verine in general. nts My (now unfewer'd) Soul aims at a higher flight; The is become by your bloffing more nd fenfible of these your benefits, se more zealous 16 of her own good; & therefore covers a neaser 23 conjunction with your felf, her beloved oball jest: Alot who will give her the wings of a n-Dove, that the may ferencly four up to you, ,I her amiable Soveraign; and sweetly reft in you, her which fairfying Center? But alas! What am I, what have I, what ne nd can I do O my Lord my life, my love? where u, is my courege to let upon so high an end terprise, and what is mir frength to at-HO chieve it? The evil habitudes of all fin and OU fenfuality, have yetran everfwaying power 0in my week Soul: Het long continued ch tiones of vice and extraversion, lyerfull-as or or lurking Centinels to Rop her free pallage er into henown interiour; the usual Objects of It her outward senses tusie and blinde her y inward eyes and divers her from beholding n Vertues beautie, from confidering her own 7. natural excellency, and from contemplating d your infinite bounties in the P Break all their strong bonds for me, O all ıt powerful Land God! And let the same grace d and goodness, which bath so forcibly do-Streved the rest of fin, and dispossessed Satan 5 of his empire in my heart, implant it now à. with folid vertues, and re-invest you in your own just heritage and habitation. Let

my heart, foul, fenfes, and whole man! (all which have been formerly Dens of Theeves, Deluges of all impiery and receptacles of all vices) become new Paradifes of all perfections, and Gardens of Delights, wherein You, my Lord and Lover may henceforth take your true pleasure and content. I was a woll her amiable Sovernign; and tweetly reft in

2. The Definition of Vertues de voy

But plas! What am I, what have I, what Vertue, is a babit in the foul, inclining it to produce actions suitable to its -16 01 hiparrational nature, bus pilipper

chieve it? The cvil habitudes of all fin and AH my hoble Soul! how glorious is thy natural being, how great thy dignity? Thy Reason resembles thee to the facred Deiry, beautifies thee above all sublimary entities, puts a Scepter into thy hand, a crown on thy head, and confectates thee King of all inferiour Creatures: And Is it postfible, that thou, O amiable, active, penerrating, and perfect fpire, thouldst be to ftrangely wanting to thy felf in this one only thing, (which is of all things only necessary) as to be unknowing in the facted Science of mie fife; and ighorantly blind, or brutifully negbe social of the bound of the social of the

de Turown just heritage and habitation Let

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The Soul, excites her felf to hake off fin-

A Rife, my immortal portion! Erect thy felf into thy own Royal prerogatives; weigh thy own worth, regain thy loss liberty; be no longer flavishly subject to Satan, sin and sensuality; shake-off all these shackles of evil customs vicious inclinations & bestial affections; & set upon actions more noble, and searer thy own rational nature. O be no longer the only monster amongst creatures, by wilfully deflecting; basely degenerating from the fair order of thy great Creator; but be now at length as desirous and diligent to acquire such vertuous habitudes which are answerable to thy excellency; as thou wert formerly ready to follow all unreasonable and improportionable impurities.

And resolves to set upon vertuous actions.

ZES, O my Lord, and lover! I will quit
all evil cuftoms, and inure my felf to
fuch pious employments, as may reftore vertuous habits in my foul, that it may become
agreeable to the eyes of your divine purity:
I will endeayour to forget and forgo what
I hitherto have been; vicious, wicked, animal;

and

and become henceforth a new man; religifmod ous, versions, rational. This is fully refelved end: on, O my Savious, and faithfully promifed: AHI Support my frailty, (O my only encoura-WAH ger land comforest !) with the efficacions force of your grace, and powerfully drive on my holy defigns to a happy execution.

3. The high Priviledges of Versue.

Amiable Pertile! It both grieves me and frames me that my deceived foul, hath been fo long a ftranger to thy true fweet. ness! What merva if, if I have hitherto liv'd (or rather languished) as on disagreable to my Con, improfitable to my neighbours, unpleafant to my left, and a prey to my infulting enchiles, fince I have been definite of Verruc, which can only free me from evils, affoard me happiness, make me mafter of my appetites, Lord of my actions, and Conqueror of my adverlaries?

And how much is it to be prized,

How highly will I henceforth prize thee, O precious Jewel! how earnestly do I defire to obtain thee, and how diligently will I endeavour to purchase thee, fince thou powerfully guidest me to my own good, and imootheft :

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fmoothed the path landing to the faveraign end and perfection, for which I was created. All my poor foul! what more wouldn't you will in this life than to be good and perfect, what more in the next, than to be eternally happy? both these, were abundantly bellows on thee. Take therefore your full earliers, on thee. Take therefore your full earliers, your painted pleasures, your untainable farities, your untainable interest in them; nor will now have any further lost citude than to follow Perme, to fluidy Perme, to learn to express this lovely Perme, in all the actions of my life and conversation.

panth and too little; far from all extels, and free from the least defett.

My Soul! that this golden mean, were the just measure of all thy actions! O that thou could ever tread in the middle track of vertue, and never stray upon the right or test hand, into the vicious extremities. O true and straight way trading undoubtedly to my blessed eternity! how sew do finde thee? and yer sewer, alast are they which follow thee.

Our

mission Savieur affects the middle, com

end and perfection, for which I was created fensi Ou O Sweet Saxioun of the world! who is ever loved the middles who in the Sared Trinity middle the divine persons in the Stable, are amidft the beafts; in the True plen smidst the Doctors; on the Crofs, amidit, the Theores after your Befurrection amidit your Disciples; Give grace and discretion to your poor fervant to lay hold on the happy middle in all my actions, which to highly pleaseth your Heavenly Majesty, Let me neither Rejoyce excessively, non Grieve unreasonably : neither Speak rathly, nor be fullenly Silent; neither All or Omit any thing whatfoever, but according to due order and measure. Give me, O bountiful bestower of all good things, a solid Faith, unblemisht with. Atheifine, and void of Superstition; a lively Hope, without Presumption or Dispair; a perfect Charity, free from too much coldness, or an over-hear of zeal; Give me Wisdom, not touch'd with Negligence or Graftinels; Juffice, noctainred with Partiality or Severity; Fortitude, exempt both from Rashness and Cowardise; Liberality, devoid of Avarice, and Lavishnels; Truth, disengag'd from Distimulation and Arrogancy; Clemency, far from the excels, either of Calmnels, or Choler; Tempe-

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Teach me 160 eternal Wildom, enmarted from the Divine Bosom of the most high, to hew us mortals this middle way, as the direck means to make us here holy and eternally happy,) teach me this most necessary leffon, how to observe this facred Mean in all my practifes of vertue & piety How eafily alas ! can I be zealous, loving, liberal? But to be anery and fin mot; to be loving schift not; to be liberal, when, where, why!O nice point! Odifficult mutter to my passionate and ignorant Soul Instruct me, O most loving may fler ! refrain me from all exects, retire me into this fweet mediocrity reform my old man with his vicious habitudes, renew me to vertue, revest me with your love; that as a new born infant, I may appear innocent, purged, corrected, adorned, before the eyes of your infallible judgement, would doub

The fourth division of wentue, in respectively and of vibofits origin acles of gribno

Vertnes, are either acquired (by our pros industry) or infused (by Gods free gift, goodness, and liberality.)

Bhand, (O merciful Creator!) as a razed

rused table, in which there is yet nothing delighed! For this !! I have heed thus long; (I must needs confess it to my own contists on,) without theying but his flock of Roofen, (bestoned on the by your bonney, to be improved to my own perfection.) upon the purchase of any one Moral Venue; My time, (ay me?) but his limiters been taken up in somowing trifles; my natural talents and perfections, burited and drowned in bounts fensulity; my study bath been vanity; my labour, solly my exercises, finish; and all my employments generally weeked. I had all my employments generally weeked. I had all my employments generally weeked.

Ty

5

Father, the free beflower of all bleflings. To you, O drying Son, and fweet Saviour of the World, the equal fountain head of all goods nels? To you O Sacred Spirit, coequal Auction and dispenser of all graces? doth my poor and empty foul make her most humble address, defining to be replenished with such supernatural gifts, graces, ventues, as may noncombatenable her to add atways according to reason; but also readily to obey yourheavenly motions, and follow the conduct of all your holy inspirations.

goodness, and liberality.)

Eineld, I from pur my foul into your

The infused Venenes are the Seven Giftons abe Holy Ghost Nove Some Divines this string wish these Vertnes from the strip gifts of the Holy Ghost

Ive me Wisdom, O my God! to know Jour divine and Eternal Verities deficiency, to penetrate the secret my teries of your facted Word: Prudence, to assist and counsel me in all my undertakings: Farte, to conquer all crosses, and contemn all contradictions: Knowledge, to make the right use of creatures and temporalities in order to your honor, (O my Creator!) and my own eternal happiness: Piety, to make the ever religious in your presence and Reverencial Fear, to enable me to walk in all my ways as befits an humble servant and slave before his high and dread Soveraign.

Seven wils, dishenowing our nature, are

Rant. (Q most gracious Lord!) that I may prevent such poilonous evils, as defile my actions, and brand my life with infamy by the counter-remedies of these saving cred Antidotes.

1. Childishness by Wisdom.

A Gainst Childishness of conversation and employing my precious rime and ratents

gravity will the to moble, high, and holy un-

Secondly Brutalny by understanding.

Cainst Britality, which hath hither to fastned my deceived senses upon the outward shews, and fair appearances of things! Let piercingness of Understanding, light me to the penetrating view of their inward and real value, to acknowledge you, my Soveraign Creator, and your facred my-steries, hidden under the veils of all your words and each one of your creatures.

Thirdly Raffinels , by Prudence,

A Gainst my Rashness and inconsideration: Let the affistance of folid Prudence and counsel, shew the worlds dangers, the deceits of sensuality, and the snates of Satan; that duly seeing and considering them, I may discreetly and timely shun them,

Fourthly Weak nels by Portifude.

A Gainst my humane Weak nels, want of courage, and fainting in my holy resolutions; shield me with divine Portifude and give me courage that I may become a Conquerour.

Fiftly Ignorance by Knowledge.

A Gainst my wonted Ignorance; Let true
Knowledge keep me from being any
longer

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longer cosened: O let me so wisely discern the good from bad, that I may henceforth frame a right judgement of all things, without errour or fallacy.

d. Profaneneße by Piery.

A Gainst all irreligious Profaneneffe: give me a zealous sense of Piety towards me a zealous fense of Piety towards in you, my Lord God, and all facred and celestiall Mysteries.

7. Security by Fear.

A Gainst fortish Securitie ; bridle me with a holy and filiall Fear, which may conera- tinually alarm me to stand on my guard. ru- amidst the imminent dangers of this my cis, Pilgrimage. andle bis

s of Give me, O pious Father, all these your ing precious gifts to affilt me against these em, preffing miseries, and to regulate my life, both in action and contemplation : Give the me Wifdome, Vnderstanding and Knawledge, elo- to aid me in my practiles of Prayer, and and Introversion; give me Prudence, Fortitude on and Piety, to Stear my daily and ordinary actions; and give me your Sacred Fear, to further me on in them both, with fafefrue ty and security.

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5. The division of Vertue in respect of its Subject.

Vertues are either Intellectuall and Speculative, which enable our Understandings to know and approve Truths: or Morall and Affective, which carry on our Walls, to embrace such objects as the Understanding approves of.

Ord! how far am I from these vertues? how necessary are they for me? and how fervently doth my Soul figh after them? You have commanded me to ask O meek and mercifull Saviour! and promised me to grant: You have encouraged me to feek, and affured me to find: I humbly ask, & heartily feek thefe necesfary gifts, graces, vertues; give me them,0 my good God! fill up my Understanding with the knowledge of fuch Truths, as may fix it upon you, the eternall Verity; and habituate my Will to embrace fuch objects, as may be in order to its happy conjunction with you, the onely effentiall Goodnesse,

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The division of Vertue in respect of its slant basvaro Object.

Vertues are either Theologicall, which have God for their prime Object and Motive; or Cardinall, which furnish the means to come unto God.

Acknowledge you (O most bountifull, and powerfull Lord God!) to be the fole Authour of these supernaturall and Theologicall gifts; from you alone proceeds their whole being, birth, growth, and strength; and to you onely I addresse my humble Petition to purchase them. O how bappy is that Soul whom you teach, infruct, and endow with thefe prime, and fundamentall vertues? how becommingly will the carry her felf to you-wards, (the amiable object of all her defires,) and how diligently will the embrace the means, which lead her to your love and friendship!

Grant me therefore (Omy God!) the gift of pure Faith, to believe you for your own fake, who are the revealer of all verities ; a pious Hope, to truft in you for your felf, who gives all fuccour and affistance; and a perfect Charity, to love you for your very felf, who are all amia-

ble, and infinite in your perfections.

Grant me also, (O most mercifull maker!) the comfortable affistance of the Cardinall vertues, to sorward these my tendances towards you: Prudence and Justice, to lead me into the right way; and Fortitude and Temperance, to level the path, and put away all occurring obstacles, hindring me from you, my Lord, my

Love, my Hope, my Happinelle.

O amiable, admirable, and necessary Vertues! which way shall I cast about to compasse you? O my foul! why languisheft thou? why leavest thou? why fleep. est thou? arise, ask, knock at the gate of Mercy, confidently, confiantly, perfe-verantly; and thy loving Lord will give, grant, open, and make good his own gra-cious promiles. Ah! how poor are worldlings pretences? how low is their highest ambition?how unfavoury are the earths best sweetnesses ? Tis You, O fweet Sa. viour, who are the onely foveraign good of my foul, and the fatisfying Center of all my desires : O, let me henceforth breath nothing but you, and continually burft forth into acts (of these Theolegicall Vertues) which immediately unite me unto you; and (of the Cardinall Vermes) which are the necessary supports of my lives pilgrimage, and the power18-

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full instruments of my souls progresse, towards your heavenly Paradise.

300 6. Motives to Vertue

Pirtue deserves to be embraced for its own profit, pleasure, honesty; But chiefly, because it makes us pleasing to God.

1. It is profitable.

Hat is good (O Divine Vertue!) V in comparison of thee, or what is not evill without thee ? Thou art the Milky-way of Heaven, by which our Souls climb up to their defigned happis nesse: Thou suppliest all our wants during this worlds Pilgrimage, cloathing thy happy possessours with Gods grace, nourishing them with his heavenly comforts, placing them in the fecure harbour of his providence and protection, difengaging them from their enemies bondage, making death defirable, and hell it felf not dreadfull. Ah! what profit canft thou, (my poor Soul!) extract from all created goods, equivalent to thefe great prerogatives ?

Owmuch more excellent art thou.

O my immortall Spirit!) than

D 2 the

the caitif clay which incageth thee? So much more worthie are Vertues pleafures, than Senfuall folaces; in Purity, in Dignity, in Permanency. Alas ! are not all worldly joys to be gathered amongst Thorns and Thiftles; and for one poor pleasure, art thou not left pierced with thousand pains and fears? Are not flesh. ly delights, suitable to Swine and Serpents? Are not ambitious plots, the pleafures of Devils ? and the contentments of the Covetous, are they not fuch as Emmots and Moles delight in? Lastly, doth not the whole world paffe away, with all its momentary pals-times and concupiscences; and is not Vertues delight duran ble to the end? saming is ablinow aids ania

3. It is bonourable.

YEs, O facred Vertue, thou art defirable for thine own fake, honourable before men, irreprehensible before God; thou comprehendest all forts of goods, prostable, delectable, honest; thy charmes are all divine, thy pleasures, permanent, thy profits unspeakable, thy honesty amiable, thy joy Angelicall, And are not these solid perfections, (O my Soul) more beseming thy purity, than the worlds false, fading, vile, and vain sooleries?

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e. e, The Soul acknowledges her imprudency, in being so long subject to Vices ty ranny.

Oth not Prudence teach thee to pre-fer a greater good before the lesse, and substances before madows? doth not Reason induce thee, Juftice convince thee, and thy own Nature presse thee, to fet a higher price upon truth than fall-hood? O, tis time to undeceive thy self! Thou hast been too long, and too paffionately taken up with toys and trifles, been injurious to thy nature, and foe to thine own perfection! Return, return, poor Soul, to thy pious Lord and Lever, whose image thou bearest; Let not unworthy objects' bastardise thy love any longer: Ay! wilt thou be still subject to vices tyranny? ever banker after thine own ruine? lie perpetually plunged in misery, and drowned in impersection? be alwayes a flave of fin and fenfuality, and a perpetuall prey to the fwom enemies of thy falvation and instead of leading an innocent and Angelicall life, wilt thou continue in the track of Beafts and Devils 3

D. 4

And

And thereupon bemails her own Mifery, and begs grace for the future.

AY me! miserable, wretched, deformed and counterfeit creature! who will free me from this body of fin, which bach fo weakned and wounded my Soulk Your Grace, O mercifull Saviour, is only, and all-sufficient, to work this cure upon me your infirm patient, almost de ftroyed by my disordered concupiscences, born and brought up amidft the fnares and ambuthes of prefent and pow erfull pleasures, and habituated to yield to the urging inclinations of my vicious and perverted nature; Lord! if you will , you can cure, comfort, and cleanse my fick, forrowfull, and finfull Soul, and having disposs'd these Legions of Diabolicall vices, adorn it with Divine vertues, which are so proper to its noble nature, and so pleasing to your facred Majesty.

4. Vertue is in it felf excellent, and therefore to be embraced: but far more in respect it is fo pleasing to God, and who so bighly deserves our dutifull practife of it: and therefore the pious Soul resolves upon it, to the utmost of ber power.

O Vertue! in thy felf most amiable, but far more excellent in respect of my

Lord high thee,

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highly agreeable! O when shall I possesse there that by thee I may perfectly please him? The infinity of your Being, O foveraign Creatour! and the immension

ty of your essential persections, deferve and demand of me your poor creature, a rendition of all glory, reverence, submission, praise, and dutiful pra-

chises of Religion, Piety, Vertue: Yourfupream power requires all persect obedience to your facred Ordinances. Your faithfull performance of your sweet

promises force me to a confidence in your goodnesse: Your profuse liberalie ty enticeth me to your love: Your in-

comparable height moves me to profound annihilation, felf-knowledge, hus
mility: Your fevere judgements induce
me to be ever fearfull of my felf, and
to doe penance for my fins: Finally, all
to doe penance for my fins: Finally, all
to doe penance for my fins:

your greatnesses, glories, dignities deservemore love, laud, loyaltie, than my penury can ever hope to pay unto your sacred!

Majesty. Bobs

O that I had millions of hearts to andore, admire, extoll your Divine bounty, your infinite excellencies, your amiable percections! Othat I had a Soul brim-full of all vertues, that you might be truly

D. 5

honous-

honoured by me, sweetly delighted in me, and perfectly served by me, who so infinitely and onely deserve it! In the mean space, I am resolved to love you with all the power of this poor soul, which you (my bountifull Lord!) have bestowed upon me; I will practise vertues, that I may better please you; I will refer all may actions to your onely honour, not my interest; I will reslect on you, and forget my felf; seek your glory, not my own good: I will neither live nor love, act or omit any thing but for you; who are the onely end, aym, and center of all my doings and desires.

7. Vertue is obtained by continuall ex-

been pleased to dilate my heart by the insuson of these sacred desires; divert my soul, I beseech you, henceforth from all superfluous employments; make, her attentive to prayer, addicted to piety, enamoured with vertues beauty, saithfull in the practise of such Acts, as may finally put me into the sull possession of this rich treasure, and holy habitude, which so highly adorns and persects me.

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Therefore we must lay hold on all occasions.

O My Soul! shall worldlings be more diligent to better their talents, more indefatigable to augment their possessions, then thou art to obtain vertue, which can onely make thee holy & happy? O rowse up thy self; say hold on all occasions; lose no longer thy time, which thy loving Lord lends thee for this purpose; leave off these simple and superfluous cares, toys, and trifles, which are totally uselesse to thy happinesses and fall upon heroick, honourable, vertuous ememployments: Thou caust embrace no counsell more prudently, nor follow any practise more profitably.

And make it our fludy and the end of all ...

Description of Vertue! be thouse henceforth the ordinary entertainment of my thoughts, the matter of my meditations, the end of my endeauours, I will employ my time and talent in fludying thy effence, excellencie, effects, motives, and what else concerns thee, that I may fincerely affect thee, feriously seek thee, happily lay hold on thee, and resolutely practise thee: I will perseverantly fight against perverse.

perverse nature, quell concupicence, cut of curiosity, represse vice, and reiterate these acts, till they induce the contrary habits of all vertues, into my conquering Soul.

Three dispositions necessary to destroy Vice, and implant Vertue.

Office! perfect exemplar of all fanchity; who art graciously pleased to afford courage to weaklings, to confound the strong:

Vertue; that I may with vigour, alacrity, and promptitude, vanquish all sloath and

negligence.

2. Give me a discreet Severity to set on my self; that the caitif pleasures of slesh and bloud, make me not relent in my labours.

3. Give me a meek Benignity and sweet nesse of heart, that I may peaceably, patiently, and joyfully, passe over all difficulties, remain alwayes solaced and satisfied with your good pleasure, and permission, and persevere constantly in these my pious practises and resolutions.

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shiples vistants afformable to eite. The second Exercise.

> Of the Theologicall Vertues, and first of Faith.

1. The Effence of Faith.

fan- Faith is a Theologicall Vertue, elevating d to and enabling our fouls to an affured (though ound obscure) knowledge of all such things as are revealed by God.

t on Rostrate again, and humbled even rity, into the center of my own nothing, and I represent my felf before your supream Majesty; (O dread Soveraign of heaven

fet and earth!)

I acknowledge (O prime , infallible , y las and only effentiall verity!) that the fuft man lives by Faith; that by it only I can have veet accesse unto your facred Majesty; and that without it, it is not onely vain to pretend, ficul but altogether imposible to please you.

I believe, O my Lord, that Faith is the first step of my Pilgrimage towards e my heaven; the necessary foundation whereupon I must raise the high edifice of my desired perfection; and the very fubstance and support of all my hope of suture happinelle in your bleffed eternity.

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I also most gratefully confesse, that Faith is a gratuite gift of your meer mercy, and gracious bounty; which alone moved you to insuse it into my undeferving soul in Baptism. Olove! Olibe-

But, ah my unfaithfulnesse! how poorly have I performed my then made publick promise and profession? Alas, my disloyall soul! Thou hast not lived according to Faith's Laws; thou hast little lov'd thy Lord, lesse thy neighbour, and least of all thine own self: Thou hast scarcely dreaded thy supream Creatour as thy sewere Judge, much lesse honour'd, ferv'd; and obeyed him as thy sweet Father. Thy Faith hath been hitherto dead, and thy barren tree hath not yet budded forth into blossoms, nor born any fruit

O pious and potent Lord! Curse not presently this fruitlesse fig-tree, least it forthwith wither away into nothing! O cut me not yet off, nor cast me suddenly into the fire, as I have most justly deserved, for having thus long possess da place in your Garden, without any return of any profit to you my heavenly Planter! O spare me one year longer, (Divine Husbandman!) digge a-

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eaout bout me, and refresh my drinesse with the fweet ftreams of your infinite mercy, that I may fpring forth into fruitfull works, worthy of my Faith and profession.

Quicken , renew , revive ; (O bountifull Lord!) your own gracious gift of Faith in my Soul, which is dulled, deaded, and almost destroyed and choaked up, with the venemous weeds of my willfull fin and negligence! O give me a fresh supply of celestiall light and strength, enable my poor Soul to pour forth her felf here in your Divine presence; receive your now repenting and returning child, pardon mercifully his past disloyalties; and graciously accept these hearty protestations of his most fincere fidelity for the future.

I believe (Octernall Truth!) I believe all that your felf have faid in your facred Scripture, and revealed to your dear Spoule, the Catholick Church, as most fure and certain verities. Yes Lord; your words are indubitable, your Church is infallible ; and I will fooner believe my felf not to live, than to suspect your Prophets , Apoliles, or their Succesfours in your Church, (by whose mouths you speak) to be authours of the least faithood.

dence in this life, in thefe fecret and fagred my feries of Baieby than Iyour Diwine Revelation, aut your holy Churches affertion.) Ah, my foul how well is it for thee that thou art uncapable to Dive into the Counfells of the Divinity? What were the merit of thy Faith, if thy own reafon could yield thee an infallible certainty? S. Greg. Hom. 25. in Evang. To clear it, alas! were to ruine it; to draw the curtain which obscures it, were to bereave it of its most convenient cloathing; to examine it too punctually, were to difficult thy God over peremptorily ? wherefore my Soule doth humbly and heartily facrifice to you her Soveraign Creatour, the noblest faculty wherewith you have endowed her, which is, her Understanding . She willingly submits it (by an abfoluse captivitie and blind obes dience) to all your Divine Decrees, Laws, and Ordinances, without questioning how, or why a I receive all intirely, univerlally, fingularly, each femence of Scripoure, each fanction of the Church ; with out the least exception, choyce referve or diffinction: a believe all, Q Lord, belp my unbelieft renoutue ad or (laegh nog

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2. The Materialt Object of Faith.

God is the materiall object of our Taith; who hath repealed all truths, which are to be believed.

You (O Eternall Unity of Essence, O inessable Trinity of Persons, O Fasther, Son, and Holy-Ghost, in whom all things live, move, and have their being!) are the prime object of my Faith; to whom all truths are to be referred, as the first and infallible rule of all verity.

You have revealed your felf, as an infinite, independent, eternall, perfect, and omnipotent Creatour of all things, Conferver of the whole Universe, Governour of Heaven and Earth, Glorifier of Angels, Redeemer of finners, Justifier of Saints, first Authour, and finall End of all Creatures. I believe, adore, admire, and melt away in the meditation of these your marvellous greatnesses, and glories.

You have delivered unto me by your Apostles, (the faithfull Interpreters of your Word and Will,) a short symbole, as a compleat abridgement of the truths I am bound to believe; of the good things I am to hope; and of the

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bleffed objects, whereon I am to fix my affettion. O Divine Creed! little in expreffions, but large in mysteries; containing fweet milk for Children, and solid meat for men ; I firmly credit each tittle thou containeft, in the same sense and meaning, it is to be believed : I will frequently repeat and ruminate each one of thy fublime articles; when I rife, I will remember thee, when I betake me to my rest, I will recite thee : Thou halt be my Garment to adorn me, my Glaffe to dreffe me, my Corflet to defend me, till I come to your bleffed Kingdome (O Father Almighty, and all Mercy!) where your felf in clear vision, will be the revealed object of my Faith, the final accomplisher of my Hope, and the rich recompence of my Love, in your life everlasting.

3. The formal Object of Faith.

Divine Revelation, is the formal object of our-Faith! by which truths are delivered from God to man in divers manners.

You have made man, and plac'd him in this world, (O Soveraign Creatour!) to know, ferve, love and please you; and to praise you eternal-1:

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lynin the next world : But how, alas! can he arrive at this end, or hope to hit this mark, unlesse he be heightned above his depreffing earth, elevated beyond his droffie fenfes, and enlightned with a more fublime knowldge than his own weak reason can reach unto ? your supernaturall affistance, (O Divine bounty!) is neceffary to raife him to these bleffed objects, which are above nature : His blindneffe is too great, and his ignorance is too groffe, to discover the Myferies of Faith, and fecrets of Religion: He must learn this Science from your felf, O fupream Verity!) and this affurance must be derig ved from your own Divine revelation.

And this you have abundantly performed (O immense fountain of all Truth h) at sundry times, by severall means, and in di-

vers manners.

ces (as it were) in the aire, to inform us of your will.

z. By speaking to our hearts, which you dispose to understand your heaven.

ly inspirations.

3. By interposing the Ministry of your Creatures to denounce your commands: Teaching us by your Angels, preaching to us by your Prophets, in-

structing us by your Apostles, inform ing us by your Scriptures, which are miffives fent from your Omnipotency, declaring to us mortals your pleafure.

4. By Visions, either purely Intelled chuall, (as in S. Paul); or Imaginary, (as in Feremy) ; or Reall, (as in Daniel); all thewing by folent figures and refemblant ces, what you will have effected. The

-bg. By Dreams, when the outward fenfes being thut up from all diffracting obe jects, our fouls are sweetly informed with your Divine Verities, ile Ho a sould but

m6. By Raptures, when our elevated spirits, inflamed with heavenly love are for a time interdicted the ule of shelr corporeal fenfes and operations, and totally taken up in the contemplation of your infinite beauties and perfeaions.

7. By your own dear Son, our fweet Saviour ; (in whom were hidden all the treasures of your Divine Science :) Him you fent us (Octernal and ever loving Fathert) from heaven to earth , to be our Doctour and Master, and to teach us your heavenly Truths, by his own hucatures to denounced grom snam

Oamy God how great is your love in all thefel manifestations, and how

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great is my obligation for all these your mercies? In how many languages doe you speak to my deaf Soul ? Be you eternally praised, for all your comfortable words, revelations, visions, raptures, instructions, which you have conferred upon all your Saints and Servants; but above all, for fending your beloved Son, your co-eternall, co-equall, consubstantiall, increated, and yet incarnate Wifdome; to reveal the mysterie of your Law, the immensity of your Love, the marvells of your mercy: O my Soul! What glory is it, to be instructed by Gods own Son? O my Lord! how pleafing are your words to my pallat? how far more sweet are they to my heart, than is honie, or the bonie comb to my mouth?

4. The Rule and Indge of Faith.

The Rule and Judge, to distinguish between Divine Revelations, and Diabolicall Delusions; is the Catholick Church, which alone bath power to explicate the Scriptures, and judge of Tradition.

Dut fince I find my felf unfitting and unworthy, to whom you (O my Supream Soveraign!) should particularly talk, and tell your Divine secrets:

Behold,

Behold I here absolutely renounce all relying upon any feeming inftinct, felf. judgement or proper reason, in matters of my Faith; and entirely submit to that Judge whom you have appoint ed to regulate, inform, and command

Yes, (O Jesu my loving Saviour, the onely revealer of all Faith, and prime Authour of all truth! You have espoused to your felf, and establish for your fervants an infallible Church, as an unfhaken Pillar to lean upon, a folid ground work to build on, a skilfull teather and fuggester of all necessary tenents, a speaker by your Spirit, and an expoundreffe of your

To denie this (O my God) were to flander your Providence, and fifpect your Juftice : Can I doubt , but the same Providence, which so evidently prefides in all humane affairs, fo plainly appears in the daily supplie of my corporall neceffities, and which hath given mea Sun, by the light whereof I may guide my bodily steps from errour during this my lifes pilgrimage, hath not also or-dain'd an infallible and safe conduct for my immortall Soul, to guide it in its way to Eternity. Hath Hath your Justice commanded me to believe love and serve you (D my Soveraign Greatour!) upon pain of eternall punishment, and hath not your goodness sufficiently shewed me the means and manner whereby to effect it?

Be you evernally bleffed, (O my mercifull Lord God!) and your Providence ever praised; which hath left me a facred Church, to which I may safely give credit; fince he that hears her, hears you, who are her Inspirer, Governour, and Prote-

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Behold , (O my Lord!) I pull down the Sails of my own foaring judgement: Avant all you Herefies , Singularities, Sects, and Self-opinions: here I will dwell, fince I have advisedly chosen it: in this Ark, I fear no Shipwrack; in this Haven, I may fafely cast my Anchor; in thy befome and embraces, (O dear Mother!) I rest secure and satisfied. I believe what thou tellest me, admit what thou determineft , reject what thou refusest : I embrace all thy holy definitions, (concerning grace, Justification, Sacraments, and all other Tenents whatfoever, contested by contentious Hereticks,) as so many heavenly revelations : and I hearken thy

thy Doctrine, as to the voyce of the Divinity; finee the same Spirit which spake to the world in the Apostles, continues in their successours, which are thy present Pastours.

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Owhat Joy, what Comfort, what quiet, what affurance brings this propolition : Chrifts erne Church cannot Erre? She never yet erred, the never shall for the future , the malice of Hereticks, and rage of Hell shall never prevail against her : God is her Head, her Guide, her Inftructer, even unto the end of the World. O my Soull how good is it for us to be here, where onely happinesse can be hoped; and elfwhere is nothing but darkneffe, errour, damnation! You have not done thus, (O most loving Lord!) to every Nation; itis your speciall grace and goodnesse to my undeferving Soul, for which the shall ever found forth the facred Anthems of your

5. The Motives of Credibility.

Christ himself is the founder of our Faith.

When I consider You, (my dear Savour! to be the Origin, Founder, Denouncer, Teacher, and Establisher of in

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my faith; Oh how can I doubt of its verity and fincerity! You (Lord!) are all truth, all might, all wisdome all goodness: You have confirmed your mysterious words with such miraculous works, as none could effect, but by divine assistance: O how credible are your testimonies?

The Greatness of the Church,

When I weigh the wonderful greatness, glory & fplendour, of your dear Spouse the Catholick Church; her antiquity, extent, succession; her establishment, order, union; her charity, constancy, sanctity, and all other her advantages and prerogatives, (which would fill whole volumes to explicate;) am I not sufficiently convinced, that she is not built up by humane pollicy, but is the work of your heavenly power? O City of God! what glorious things are said of thee? which half such excellent succours from above; such admirable success against thy enemies; such amiable sweetness to confer upon thy faithful children!

The Quality of the Doctrine.

When I ponder the quality of the doctrine, so pure, so perfect, so holy; forbidding all fin, even in the least thought or defire; teaching all vertue; tending to a supernatural end, (as self-hatred, contempt of all temporalities, &c.,) and ayming (O Lord!)

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at your holy Love and union: How clearly doth it appear to proceed from your felf, the pure source of all sanctity and perfection? Alas! how unproportionable is mans weakness and wickedness to think of a doctrine so conformable to your divine greatness? The means, by which it was planted and

propagated.

whereby this Faith was at first planted, and soon after propagated to the utmost ends of the world; I clearly behold a hand of heaven, and an evident draught of your infinite power and providence. Twelve Apopostles, poor, powerless, creditless persons, (proposing things contrary to mens natural appetites, and of most hard digestion to slesh and bloud) to give Laws to the whole world! To conquer and convert the Emperours, and Kings of the earth rising in express opposition against them! I plainly perceive your co-operation, O Father of Heaven, and your choosing of meaklings to confound the strong.

'Tis you alone can be mafter of this facred science; and I may with an humble confidence cry out: If this be errour (O Lord,) 'tis your felf hath deceived me; since you have led me into this belief, by persons of such sanctity, and confirm'd it by prodigies of

fuch efficacy.

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6. Refolutions concerning Faith.

A Nd now, (my dear Lord and Lover!) ak- I offer you my poor heart, replenished ine with all these, Acts, Affections and Resolutions. O that I might dye for the defence of and these infallible Verities? How willingly would Ilay down my life, and fhed every drop of ins, bloud in my body, for each part and parcel nt- of this my Faith and profession?

nost You, O Jesu!are God-man, and Man-God: of You are the Way, the Truth and the life. in- O that I mighe be torn in a thousand morfels po- for following this way, believing this Truth, ons, loving this Life!

aral Your Church is infallible, and her decisiesh ons indubitable. O that occasion were offer'd rld! of a thousand deaths, swords, fires, torments,

and to try my fidelity in this affured particular!

But how resolvest thou, (my feeble soul!)

our upon these high and heroick exploits, who

our art so subject to faint, and turn coward upon g. far less occasion? Alas! hast thou not ofred ten bely'd thy Faith by thy works, without off- any constraint or contradiction? Thou d,) confessest a Saviour, needy upon earth, you and naked on the Crosse; and yet thy uch covetousnesse is insatiable! A Saviour of humble and contemned; and thou breathest nothing but ambition! A Sa-E 2 VIOUS

viour meek, merciful, patient; and thy enmities are immortal, thy injuries intolerable,

thy hatred irreconciliable !

Ah weakling!:Thou yeildest at a pinspricking, how wilt thou stand at the swords piercing? If straws make thee stumble, how wilt thou subsist against darts? Conquer thy self first in these lesser skirmishes, that thou mayst be constant in those greater combats.

O my Lord! I am reduced to nothing : I praise the Conquerors, but my felf perisheth in the smallest confflicts: I am too conscious of my own frailty, to confide in my own forces : Yet I defire to imitate the invincible courage of holy Martyrs, and tender Virgins, who for this Faith endured such torments. You (Lord!) are my only strength and confidence: O let your grace, (which is never wanting to them that trust in you,) powerfully support, and shield me, (your weak yet willing fouldier,) with faithful courage and perseverant constancy, in the day of barrail; and whenfoever time or occasion shall exact a triall of my true fidelity, (you, O Saviour Jefu, the Author and finisher of my Faith!) who have call'd me, fought me, found me, carried me home to your fold, and numbred me amongst your Sheep; Grant, I befeech you, that I may lead a life correspondent to my Faith, and that my manners may

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be conformable to your merciful illuminations: That after the imperfect and obscure knowledge of this world, I may finally arrive to the pure knowledge of you in the other; where, with your Saints, I hope to behold you face to face, by the light of glory in your bleffed Eternity.

7. A triple Practife; and the Conclusion of these Asts of Faith.

Affistance, (O divine bounty!) daily and diligently prepare, encourage, and fortifie my

foul with these three pious practises.

the life of my soul, the soul of my love, the ground-work of my salvation, the onely. Eye by which I can view heaven through this veil of mortality, the root of all that is truly good, desirable, amiable; and yet this so necessary a good, (O eternal Goodness!) is your free gift: I will instantly beg it of your bounty, and never cease crying out, in imitation of your Apostles; Lord, encrease my Faith.

2. Since the want of this lively and active Faith, in such things as concern your divine honour, (O dread Soveraign!) and my own happiness, is the chief cause that I have passed and lost so many years, days, and hours of

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This my short life, without making any progress rion in your love, or profit in vertue : My foul shall henceforth inhabit Heaven; my spirit shall be no longer link't to these sensible objects, but shall look upon things to come, a if they were present truths: Ah world! what art thou to me, who am made for an eternity? OEarth! how Hoath thee, when I behold heaven!

3. Since my Faith is thus fetled, my confcience thus quieted, my mind thus refoled upon such evident grounds, such infallible Principles; Let Hell vomit out all his malice by hereticks mouths against these my Tenents; Let all the dead arise from their graves, to tell me Fam deceived; Let the Angels and Saints descend from heaven to Evangelize a new do-Etrine ; Let all Christians upon Earth revolt against this, and receive a contrary belief: I will ftill remain ftedfast in my choyce, and firm in my station: not for the miracles which have confirm'd me; and marks of truth, which have feal'd my fecurity, and your Churches infallibility: but because you (my Lord!) who have thus illuminated my foul with the super-natural light of Paith, which your Church teacheth me, are the Truth it felf, and cannot possibly deceive me.

Lord! I believe your felf, and your facred Church: This is the fum of my belief:

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This is my present profession and protestation before heaven and earth: Here I live, here I will die: Supply my defects, (O indeficitent fountain of goodness!) and strengthen this my Faith by your efficacious grace, even to the last gaspe. I believe in God &c.

The Third Exercise.

Of Hope.

1. The Definition of Hope.

Hope, is a Theological vertue, enabling and enclining our souls to hope in God, as their proper and Soveraign good, by means of his grace, and their good works.

Most infinitely amiable Lord God? who of your meer, unmeasurable, and boundlesse mercy, have thus fill'd my Understanding with your true Faith, whereby I have professed to believe you, and all your revealed Verities; confessed you to be the onely object of my defires; and acknowledged you the Author of my beginning, preferver of my Being, and the blessed end I I aime at.

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Replenish now my Will with heavenly Hope; that I may patiently, and perseverantly, cheerfully and couragiously, expect the performances of your faithfull and infallible promises.

From her naturall weaknesse and unweildinesse; that soaring alost upon Hopes sacred wings, the may attentively look on you, and alwayes aspire towards you, her only secure Center, and the sweet accomplishment of her

defires and pretentions.

You (O Soveraign Goodness!) are all a-miable, and therefore all desirable; But alas! I am yet far from you, I see but a glimpse of your glory; I behold you at a great distance, through the dark prospective glass of Faith; I enjoy not your beatifying presence, your perfect love, your heavenly happiness: My soul is not yet disengaged from her clog of clay, she hath not yet triumph'd over her temptations, trampled upon the bellyes of her enemies, Satan, sin, sensuality; nor crown'd her vertues with filial Perseverance.

These heights are the objects of my Hope, and I rest assured, that I may by your helping grace (O bountifull bestower of all blessings!) arrive at all these happinesses.

Ah! my immortal foul! what needest thou but thy God? what desirest thou but

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his favour and friendship? Canst thou content thy covetous appetites with natures poor, imperfect & perishable accommodations? Allas! how unnecessary are they in order to thy soveraign good, how unaccomplished, how unfatisfactory?

But to defire you (O only amiable object of my wishes!) is true felicity: Be you therefore henceforth the whole aym of my love, and sole scope of my endeavours: O let my soul be totally taken up with this study, to turn from creatures, and return to you, her

only defirable Creator!

Yes, Lord; As the tired and thirsty Hart seeks after the living fountain; so dothmy faint soul desire you (O lovely source of all sweetness!) when, O when shall I attain to you, possessyou, enjoy you, when shall I appear in your sweet presence, and be fully inebriated with your only satisfying pleasures! By your grace (O merciful maker!) I may get these glories; and by a good life, I shall in some sort deserve the performance of your promises.

I will now therefore strive (O my God!) to correspond to your never-wanting Grace:

I will presently, seriously, and vigorously settle my felf to live vertuously: And though my passions are violent, my imperfections many, my offences grievous; yet your grace

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is stronger, your goodness greater, your mercy more powerful; all which give me hopes of victory over my self, and from you, confidence of pardon, and compassion.

2. The main motive of Hope is Gods greatmercy; (hew dat all times, in all places, to all conditions.

My weak Creator ! how infinite is your Mercy! how can I confider it, and dittrust you? You at first, brought forth Angels and men out of their eternal. Nothing to a glorious and blefled being. After fin, you provided a present remedy, and promifed a powerfull Redeemer : In heaven, you recompence your Saints above their hopes or deserts: In Hell you punish with less rigour than your enemies malice requires: On earth, your glorious beams of providence shine upon all your creatures; rich and poor, great and smal, Saint and sinner, Jew and Gentile, Christian and Pagan : Am I wicked? you sweetly wooed me to penance: Am I penitent? You willingly receive me to pardon: Am I just? You conserve me outwardly comfort me inwardly, and encourage me to perseverance, with infallible promises of eternal pleasures, in your blessed Paradise.

O mercy! the sweet refuge, and secure

of Hope.

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harbour of my Soul? Shall I not hope in thee so immense, so infinite, so ready, at all times, in all places, to all conditions? Yes, I will rely on thee, O my only comfort! I will repose in thee in all the accidents of this my wearisome Pilgrimage, in my languor and health, in adversity and prosperity, life and death, for time and eternity.

And when further, I duely dive into your Paternal Providence, (O heavenly Father!) which furnisheth all things with all necessaries to compass the end of their creation; taking care of the smallest Birds, Beasts, Flyes, Fishes, Plants, Minerals, all: shall I doubt of your solicitude for my foul, the most excellent of them all, made to be master of them all, form'd and fashion'd to your own divine resemblance? O my Creator! how glorious things do I expect from your bounty; which hath conferr'd such plenty upon these your least creatures?

Your Power also supports this my hope and confidence: who can take my soul out of your hands, if you will save it? What are Hells powers, compar'd to your omnipotency? What shackles of sin can hold me, if you will break them? You, (Lord!) can lift up my drowned soul from the deluge of vice to the piety of Saints, to the purity of Angels, to the

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perfection of Seraphins, in a moment, fooner then I can speak a word, think a thought,

or twinkle with my eye.

And your fidelity in the performance of your promises (O just God!) confirms and comforts me in all the premises : For Heaven and Earth shall passe, but not a tittle of your words (hall periff),

Other Motives of Hope.

Gods great benefits are also powerfull motives for us to place our Confidence in him : Especially , his Creation , Redem ption Vocation.

Ow can I weigh your wonderful benefits, (O most bountifull Lord!) and not effeem them as so many sacred pledges of your eternall love to me, and ftrong pillars to support my confidence in you? You created me freely, willingly, unconftrainedly of nothing; & can you hate your own handy work? You gave me a noble Being, and shall I doubt but you will give me a perfect & accomplisht Being? You made all for me, and me for your felf; and may I not hope, you will bring me to your felf? You constitute me King of your creatures, will you cast me only off, & not govern me with your creatures? You defign me for your glory, & will you destroy me

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for eternity? No Lord! You will in your good time compleat your own purposes in me,

and finish these bleffed beginnings.

You (O sweet Redeemer!) undertook a thirty three-years Pilgrimage upon earth to seek me a lost sheep; will you reject me seeking after you? You have loved me, and lost your life for me; and can I imagine you will ever leave me, unless I first leave to love you? O love! capable to cure all sickness, able to give life to the dead! Ah my heart! How canst thou choose but be softned to compunction, and heightned to confidence, with these efficacious comforts and sweetnesses.

You have not onely delivered me from fin, but call'd me to fanctity, with your boly Vocation; giving me your grace in Baptisme, continually repairing it with your other Sacraments, separating me from the vast multitude of insidels and hereticks, which are out of the Church-way to beatitude; not onely permitting me to possess a place amongst your faithful Christians, but setting me in an high and honorable condition, wherein I may make use of all aids, all helps, all means, to surther me in vertue and goodness in this life, and to purchase glory in the next. O loving Lord! how greatly do all these endearings, demonstrate the carnest desire you have to save me?

If thou art further calted to the more per-

fect state of Priesthood, or Religion; 0 how highly doth it inforce this motive of the

hope ?

O my God! how infinite is your goodness; how manifold your bleffings, how innumerable your benefits, corporal and spiritual, general and particular, performed and promised? And can I suspect that you, who have done so much for me, will not accomplish what is yet behinde? O my Lord, my life, my love! I put my whole considence in you, and expect from your bounty all the benefits you have promised me, because I know you are truth it self, which never can deceive, nor be deceived, but your word is infallible, and your work immutable.

hope; because God is terrible in his works, in his chastisements, and in

his Counfels!

YEt least hope without fear may make me insolent and diligent in providing for my Salvation: crucifie my flesh with your fear (O my Lord) for I trembleat your judgments: O give me a chaste and filial apprehension of you (my loving Father!) that I may reverently and incessantly honor your infinite mercy, and never dare displease your dread Majestye Give me that fear which is hopes dang heer.

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and begotten by your pure Love in my foul; that my continual care may be to please you, purely and perfectly for your own sake, not servilly for mine own interest.

'Tis true)O my Lord!) my fins are many, and grievous; I confess it, and am confounded and affrighted at the memory of them: But is there any blemish so foul, which my Redeemers bloud cannor cure? Your mercies and merits (dear Saviour) are so immense, that should my only conscience be burden'd with all offenses of all mankind, I would not despair of your pardon: I will therefore remember your sacred wounds (O' Jesu!) and there will I considently hide my felf, till my iniquities be passed over.

You say (O eternal Lover!) As I live I desire not the death of a sinner, but rather that he return to me and live: And I also condially, hopefully, and confidently answer: As I live, I desire rather to die, than commit a deadly sinne; and I besech you to take my soul out of my bodie, before you take your love, and this resolution out of my soul.

O generous Resolution! O the infinite mercy of my blessed Creator! And canst thou any longer doubt (O my soul!) but the same divine goodness hath eternally chosen & predestinated thee to his glory, which hath now thus graciously endued thee with these heroick thoughts

thoughts so besitting thy dutie? What dreadest thou, O thou of little Faith! He hath blessed thee with spirituall blessings; chosen thee before the foundation of the world; predestinated thee into the adoption of a child, through fesus Christ, according to the resolution of his good pleasure.

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O my Lord! bleffed be your eternal love, and ever prisfed be your infinite mercy! how happy art thou, my poor foul, and how much obliged to thy dear and dread Soveraign, who hath vouchfafed a favourable glance of his eye upon thee from all Eternity: Lord! I will henceforth love you, as an obedient child doth his loving Father; I will ferve you couragiously, cordially and cheerfully, for your own infinite goodness sake, which hath given me such hopes of my being enroll'd amongst your adopted children, and having a bleffed portion alotted me in your heavenly inheritance.

Despair, Presumption, and too much Confidence in Creatures.

Despaire, is a certain aversion from Beatitude (or rather, aleaving off, from looking after it) under

der a false colour of impossibility to at-

Rant yet furthermore (O most gracious Lord God!) that I may not so dread your Judgements, as to despair of your goodness: O let me never be seized with the least disgust against piety, or distrust of your promised Beatitude: Let me at no time desist from patiently pursuing it, upon any pretence

of impossibility to purchase it.

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No, my Lord, my Love, my Life, my strength, my mercy, my refuge; to your power all things are possible: I acknowledge you to be the most undrainable source of all sanctity, the bountiful giver of all grace, the encourager, comforter, and raiser up of sinners: I hear you speaking to my dejected Spirit: It is I, fear not hing: I am thy protector, whereof art thou apprehensive? I came to call sinners, to cure the sickly, to comfort the sorrowfull.

O my God! what sweet and ravishing words are these to my sad and sinful soul! Are you so good to the most wicked? O how gracious will you be to them that devoutly seek you, desire to please you, and are unwilling to offend you? O ever blessed be your infinite bounty and benignity! Let the most deprayed in the world, leave off their sinfulness, and look on your sweetness, and they may considently hope in your goodness; and let the most hom

Jy ones in one inceffantly and eternally the immensity of your mercies.

6. Presumption, is a disordered expepectation of good things from the divine bounty.

TEt me also ground all these my hopes of happiness, purely in your power, (O my Soveraign Lord and maker!) and upon your promises; let me expect nothing from your mercy disorderly, nor from my own merits

prefumptuoufly.

O my poor soul! What folly, what phrensie, what vanity is it for thee to hope in thy own goodness, unsupported by the divine grace? to think of scaling heaven, without heavenly help? to dream, that in doing, or living contrary to thy own knowledge and conscience, thou shalt gain so great a good, as is an eternity of glory? As though you (my Supream Creator!) did so highly prize this caltif creature; as not to punish him according to his wilful wickedness, or never deprive him of those felicities, which you have laid up for your faithful friends and favourites,

No Lord ! You have dispos'd all things in their due number, weight and meafure; You have fet certain limits to your creature, which are impossible to be pass'd; and you have establish'd rules serving for

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the secure guidance of such souls to your self, (who are their final end and beatitude,) as will not peremptorily go aftray, and deprive themselves of your bleffings: O let me worthily conceive of your wisdome, great-ness, and goodness, and never abuse your bounty and longanimity, by taking from thence occasion, to continue in my malice and impenitency.

I fear you therefore (O my dread Soveraign !') amidft the heights of my Hopes : O let me not be dashed against the rock of Pre-

fumption, having happily escaped drowning in the gulf of Despair.

O my Lord! What skill, what care, what address is necessary to stear this tottering vessel, that it may safely arrive at you, its only secure harbour; least you reject it as prefumptuous, or detest it as desperate! Be you the guide of my weak foul, O sweet Saviour ! Let your Spirit of discretion direct her in the middle track, that the neither lanch forth into the main of presumption, nor be swallowed up in the quicksands of despair. Let me hope for fuch happiness, in such measure, by fuch means, as are most pleasing and agreeable to your facred Majesty. O let my wishes be ever conform'd to your will: Let my hopes still rely upon your mercies: Let my endeavours be alwayes to

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live in all purity, fanctity and perfection; that nothing may frustrate the happy accomplishment of my high expectation.

7. Too much confidence in Creatures, is also contrary to our lively hope in our Creatour. And the conclusion of this Exercise.

Du only, (O my bleffed Creator!) can bound my defires; Ah! what content can I take in the best of your Creatures: You have made my heart for your self; and till it tests in you, its true Center, it remains totally unsatisfied. O worldly glories! what are you but poor and perishing trisses, compared

to my Gods effential goodness?

Grant therefore, O my God! that I may fo love all your creatures, & make such use of all temporalities; that my hopes may never be unfastened from you, my final and eternal happiness! Let me not rest in them as soveraign, nor pursue them as principal, since they are too vain and uncertain, too uncapable and unworthy to quiet and content my soul, which aims at a higher mark, and hopes one day to behold your amiable countenance more clearly than through Faiths visard, to contemplate your lovely perfections without

lassitude, to enter into your eternal Paradife, and be there sweetly ravisht with the un-

veil'd rarities of your Divinity.

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You, Lord! are the only Author of all my good, and therefore the main object of all my hope: Yet fince your paternal piety and providence hath alotted second and less principal causes to be affistants to me, in order to the defired possession of these prime prerogatives, I will place also, in the facred Humanity of my Redeemer, in the powerful intercession of the Mother-Virgin, in the suffrages of the heavenly Angels and holy Saints, so much Confidence; as may not (in the least measure) hinder, distract, or divert my full hope from your felf, who are my supream, and only foveraign object.

A Nd now, my God! the only defired of my Soul!behold, I offer up unto you all thefe acts of my Hope and Confidence : And here again I most humbly, acknowledge, that you have provided, both for my Body, and Soul in so convenient a manner, as no other but your self, (O increated Wisdome!) could have effected: To you then, I commit my felf and all that concerns me to disposed of now and ever, as shall be most to your divine honour, and most conform to your eternal and equitable disposition.

For fince your power, knowledge, and

goodness,

I he third Exercife

products, are infinite; what hurt can befall him, or what enemy harm him, who lives feature in your facred friendship, and is shadowed under the wings of your Divine Protection.

For the future, (O my good and gracious Soveraign!) I will grave on the door of my mouth and heart, Dominus providebit ; Our Lord will provide : Fear not, my foul! Our Lord governs thee, nothing can be wanting to thee: God is for us, who dares be against us?He placeth us near himself, let who will ffretch their hands against us. Let man, and Divel, earth and Hell, fight against us; You, Lord, are my Captain, my comfort, my company: You O JES U! are my victory, my glory, my crown, and my contentment; You, O Christ! are my hope, my help, my happiness: I will henceforth dread nothing, but to displease you, nor defire any thing, but to love you . I will rest quiet, and confident under your fatherly care, and powerful protection; come fickness or health, welcome darkness or light, joy or forrow, plenty or penury, friend or foe, life or death, Heaven or Purgatory, time or eternity.

The

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The fourth Exercise.

of Charity.

1. The Definition of Charity, inrespect

of the Divine Majesty.

Charity (in respect of God) is a sheological Vertne, elevating our Wills to a supernatural love and liking of God for himself, and for his own sake.

You(ô most amiable Lord God!) are charity, and he that remains in charity, lives in you, and you in him, O divine Love! O happy Life! Lord give me this love, that I may thus live: Draw my will powerfully by your grace, to love your goodnesses, greatnesses, and glories, with a supernatural liking of them for your own sake.

Habituate and dispose me your poor creature, (O Omnipotent Creator!) to form sweet Acts of your facred love; direct me to fasten all my affections to your only interests; destroy in me all selfishness; eancel all divertisements to created objects; and raise up my soul to a sincere desire, that you alone should possess all such perfections, as are to your self most proper and convenient.

Acts of Love, and of Benevolence.

Am therefore most highly pleased, most and felf, heartily glad, and I most humbly congra-Oho tulate you (O my Lord!) that you are even alloit all that, which you are : and that you enjoy your own eternal Prerogatives, your Unity of Effence, your Trinity of fubfiftences, your Infinity of attributes, your Power, Wisdome, Bounty, Beatitude, Greatness, Glory, and all other the unconceivable goods and perfections flowing from your divine Nature, and hear peculiar to your eternal Being.

O the inscrutable and immense persections of my God! how glad is my foul, that you cannot be fully comprehended, nor fo much as well known by any created understanding!

I wish and defire (Dear Lord!) the accomplishment of your most just Commandments; the augmentation of your honour, praife, fervice, and all other appurtenances to your glory, or relatives to your greatness, with all the affections which can possibly be conceived by your weak creatures capacity.

Acts of Defire.

My Lord? I will and defire all this for your own felfs fake, with a love of perfect liking, benevolence, and congratulation for your good; without the least touch of concupilence, or proper interest.

O the joy and jubily of my heart, to con-

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fider you (the mighty Monarch of heaven and earth!) to be in your felf and of your felf, to great, to happy, to rich, to glorious! Ohot how bardent naire my withes that all things that have a being, would more glorify you, more highly exalt your holy Name, more zealoufly feek your honour, and more religiously respect and revenence your

Majestie!

O that your glory were infinitely greater in heaven and earth? O that all created liberties were more perfectly addicted to your Love, and all Spirits had a clearer knowledge of your incomparable goodness, excellencie and amabilitie And yet how delety doth it please me, that all that which the best of creatures can endeavour to do for your Laye and Service, is to far inferiour to your effential worthand dignitie?

or born , and bis of Cangratulation, of

Timbre my dread Soveraign ! Be you what you are Infinite, Eternal Incomprehenfible! Remain (O powerful Emperour of the whole universe!) for ever exalted upon the Throne of your own greatnelles and glories I love you in themall; and each of them in you, as if I were all one with you, they all mine own and I equally concerned in them all, And were it possible, (O my encircly beloved Lord!) for me to have any perfection.

perfection, which you were not possessed of; behold, I would even now most willingly and gladly conferr it upon you: Yea, could I become God, (O pardon my bold expressions,) which your powerful love, (O my amiable Lord!) suggesteth to my heart? I would refuse to be so, that you alone might remain what you are.

2. The same Charity wherewith me low God, induceth su to love all his Creatures, our neighbours, and our selves.

Love all things, O my Lord, in you and for you. Your Creatures are the products of your power; they are so many bright beams issuing from your bounty; they are under your dominion and jurisdiction, your proper goods and possessions, and appurtenances to your glory: Lord! I admire adore, praise and love you, in all and ever of them.

My neighbour is yet a neerer shadow of your goodnesse; (O divine Creator?); livelier Image of your greatnesse, your own adoptive child, bought at the dear purchase of your precious bloud, and designed to be partaker of your heavenly Paradise.

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or offend any one of these your lovely creatures? Is it possible I can truly love you (My Lord and my God!) and loath that foul, which is stamp'd with your sacred similirude, intended for your greatest glory, and predestinated to chant forth your eternal praises amongst the blessed quires of Saints & Angels? Ah!how can that body, which shall boone day resuscitated to heavenly bliss, imbellish't with gloricus dowries of immortalsity, be now odious unto me, aiming at the like happiness?

No, my Lord! I love my neighbours most truly, tenderly, particularly, in you and for you: I will henceforth cherish them all for your sake, and contract a durable peace with them. Be they vicious, envious, ugly, uscerated; they are still my fellow brethren, and your lovely creatures, and therefore sit objects of my affection; Consirm me. O my God! in this ample and diffuse charity; O let all my joy and complacency, all my wishes and defires in loving them, drive at the only glory of your infinite goodness.

And now, O my Lord and Lover! refflecting my charitie upon my own foul; I most
humby besen you, that I may henceforth so
truly love my own eternal welfare, as never
more to adventure the loss of your grace, by

the admittance of wilful fin,

F 2

Imprint,

Imprint, O my God, this important refolution with indelible characters in my heart: Never to fin wilfully in your fight, were it to fave the whole world, or to gain heaven to a million of fouls; much leffe to please any earthly friend, or purchase any temporal commodity: Ah unequal change! Ah, poor return of profit! to min a world and lose my awn soul.

3. Three effects of Charity. 1. It makes us truly love our selves. 2. It contracts a friendship with God. 3. It is the form of all other vertues.

TOu have no where exprelly enjoyned me to love my felf (O great mafter of perfection!) because to love you, seek you, ferve you, perfectly, purely, punctually, is to love my felf folidly , truly, unfainedly. These loves, Omy soul! cannot be the least faparated : thou lovest thy folf really, when thou levelt thy God intirely; thou hatest thy felf absolutely, when thy love hath not his goodness for its object. Dost thou not then hate thy felf, when thou hazardest thine own falvation? Doft thou love thy felf, when by voluntary fin thou leav'ft thy felf in danger of eternal Death & Damnation? Doft thou love thy body, when thou pamper'ft it, & permits fuch pleasures, as must be paid with perpetual punishprign

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punishments? Ofasse, seigned, and solish affection, which tends to thy own ruine and destruction! No my Lord! 'tis your only love, which is the true model of self-love! Of let this masked and mistaken charity, never more betray me; let me love my self in loving you, serving you, obeying you, renouncing all proper contentment, and desiring your only satisfaction.

If you love me, (faith the Lord of love)
you will keep my Laws; and if you fulfil my
precepts, you are my friends: O sublime dignitic! to contract friendship and familiarity with the King of Glory! O divine promotion! How highly are your friends honoured, O heavenly Monarch! how firmly is
their Principality established?

Wilt thor not, O'ny foul! court, cheristi, and covet this facred Charity, which produces thee such inestimable nobility, pleasure and profit? Ah filly worldlings! what do you, what seek you, what pretend you? After all your pains, what is your pay at the best, but a little pelf, a pusse of honour, a name at Court, a favour from a King, a friendship with an Emperour: And what is in all these, that is not frail and full of danger? Ah? how long will you sweat in these unsure and unstatisfying pursuits? when as to be Gods friend and fauorite, I am so (if I will) even at this very

F. 3

instant.

instant, O the heavenly prerogative of perfect

Charity !

'Tis thou alone (O glorious Charity!) which givest unto all vertues their true form, life, value, worth, denomination & perfection; fince thou guidest them all unto God, who is the end whereto they are to be referred, and to his glory, for which they are to be practif-

ed, to make them truly Vertues.

To you therefore (O King of my heart!) I dedicate my works; to you (O my foveraign good, my only end, and (weet center !) I confecrate all my future endeavours ? I will not now live, but to love you; not breath, but to bless you ; not have any being at all, but to be all yours. All I shall do, think, speak during the whole refidue of my dayes, is defign'd to your glory : I give up tree, branches, leaves, flowers, fruit, all to this only end, by an enrise, irrevocable, and eternal Donacion ; Whatfoever shalf-hereafter happen contrary to this my resolution, I here protest in your presence (Omy God!) tobe a meer surprisal; and altogether involuntarie : And therefore (now for then) utterfy diavow it; and chuse you, embrace you, aim at you (Omy bleffed Creator!) as the final period of all my Faith, Hope, Love, Actions, Intentions and Pretentions whatfoever.

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4. The habit of Charity, may daily encrease during this life.

O Unlimited vertue ! of which a Soul is by fo much the more capable and susceptible, by how much she hath thee in a higher perfection: How passionately doth my heart

defire the increase of thee?

O my Lord? I ask you no enlargement of earthly treasure, no addition to my worldly goods or glories: I only beg the riches of your pure love, and a prosperous progress in your perfect charity; that I may seek you in all, affect you above all, and live content with you, who are only to me all and all.

Every vertuous Aftion is an augmentation of Charity.

And fince each vertuous action increaseth this divine and desirable habitude of Charity: Up my Soul, be thou holily covetous to heap up heavenly jewels, lose no time, let slip no opportunity, lay hold on all occasions to better thy talent. Give. grace to your servant (O sweet Saviour L) to set vigorously upon all acts of vertue, both great and little, that by both he may be a continual gainer of your gracious savour and friendship, and become more and more agreeable to your good love and liking.

H 4. Charity

Three degrees of Charity, beginning profiting perfect: correspondent to the three wayes: Purgative, Illuminative, Unitive.

Neourage me (O my God!) to climbe up the several steps of your heavenly Charity: O let the same merciful goodness; which hath given it a beginning in my heart, augment it and bring it to its full growth and perfection: As I have for your love rooted out all affection to sin, assist me now to implant vertues in my souls garden, that you may finally repose in it, (during the midday heat of my affection) thus sitted up and prepard for your desired presence.

Charity is loft at the instant of committing.

Mortal Sin.

Rant (O most gracious Lord!) that
I may never more so far forget my self,
and forgo my present resolution; as to fall
into mortal Sin, which is the present death,
absolute poyson, and utter destruction of your
divine Charity. O love of my God! the life
of my soul, the crown of my head, the chief
iewel of my heart! shall I lose thee for any
worldly profits, pleasures, presements? No
my soul! Let me watch and pray, that we enter now into tempeation: Let our Love be active, that fin seize not on us being idle:

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Let us frequently and fervently, cordially and continually, breath forth Acts of fweet love to our ever loving Lord: O that we could fill do it all the moments of our life, and die in the height of this divinc exercise.

our charity is to be duly ordered. First, we are to love our God who is above us. So condly, Our own soul, which is within us. Thirdly, Our neighbour, who is near to us. Fourthly, Our bodies, and all other things, which are under us.

Lord!) were pleas'd to imprint the perfect arder of Charity:) My foul, is also your dear Spouse, (O divine Bridegroom!) Order there also, I beleech you, your heavenly love; scason all my affections with wisdoms and discretion; Suffer me not to commit the least injustice in my charity; but to settle my love upon each object according to its true value, worth, and merit.

I love you, (O my Lord!) chiefly and loveraignly, I love my felf only for you, pursuing nothing to passionately at my fouls falvation; that so I may more perfectly love you; more purely please you, perpetually praise you, and enjoy you eternally. I love my neighbour, as stamp'd with your Image, design'd for your glory: I love your dear servants with complacencie;

placency; I love my enemies, with defire of their amendment: I love all rational creatures, with willess of their progress and perfection in your Charity: Finally, Llove all things in their several orders to you, their amiable Creator! and as they are more or less worthy before you, who are the only Rule and touchstone of all my aftections.

Lord I Regulate thus my love; Order thus my charity; Let me henceforth prize all things with an equall and upright tax: Let me look on filver and gold, as white and red elay, made precious only by mens erring opinions: upon this life, as a vapour that appeareth for a little time, and then vanisheth away upon all corporall beauties, as flowers foon fading, whose end is deformity and tottenness: O let me not absurdly and ignorantly equal the bodies worth, with the Souls dignity; heaven with earth; eternity with time; or you my Creator, with your creatures.

Ah, my indifcreet foul! how long hast thou been deceived? how grosly hast thou histherto transgressed, and swerv'd from these sacred Rules? how consused have been thy affections? Alas! a poor created object, a pretended friend, a plastred countenance, a parcell of small and perishable commodities, have so perverted thy judgement, troubled

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thy senses, and taken upthy love; that thou hast often preferr'd them before him, who produced thee, them, and all things, out of their eternal nothing.

Is it possible, that such disordered appetires should master a rational soul, indued with a being to be wholly bestowed on divine sove? O suffer it no longer, my soving Lord!. Take up your chief place in my heart, which only appertains unto you: Let it first cherish your infinite charity before all things; and lend so much and no more of its affection to all other objects, as your heavenly love will permit and allow of.

6. The Retinue and train of Charity. I. Faith and Hope go before it. 2. The interiour and exteriour Acts, march on each side of it. 3. The effects of these Acts, follow it.

Whence is it (O my tepid foul!) that having fo firm a faith in thy Creators greatness, and so full confidence in his goodness, thou yet remainest so cold in his Charity? Ah my Lord! this defect may seem supportable in infidels who believe not your supream power; and in Divels, who cannot hope in your divine mercy; but in me, who am so well inform'd of both, it is totally intolerable. O shall the earths frail beauties move the heart of their beholders.

beauties, benefits, perfections, promises, inflame my foul in your affection? Yes, O'my God! as I most unfainedly believe you, and most undoubtfully hope in you, so I cannot but most cordially love you. And I will'endeavour accordingly to practise and produce such acts, as are conformable to these my ardent affections.

The Atts of Charity.

lim evol Of joy and complacency, a radio

How glad is my heart, that you alone are God ! so good, so great, so eternal, in your self; so incomprehensible in your perfections; so amiable in beauty; so admirable in glory; so infinite in felicity!

Of defire.

When shall I perfectly praise you; and powerfully excite all creatures by my example, to glorifie, love, serve, and adore you, as your immense goodness deserves!

Of conditional Protestations

My Lord! If to conferve you in what you are, or to add any one tittle to your perfections, it were necessarie I should lose my life, or be reduced to nothing: Ah! how joyfully would I give my confert.

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of hand of all evil.

Hy then, (my weak, wretched, wicked four!) O why haft thou acted fo often, contrarie to thy beloved Soveraigns glory? been an open enemy to his greatness 2, and so long injurious to his goodness?

Pitty and Pardon me, (O meek and merciful Creator !) be no longer deprived of the greatest praise a poor four is capable to render you! Lard! for the love of your own honour, change all finners affections, and draw from them those respects, duties, submissions, gratitudes, for which your goodness created them.

The effects of these Acts of Charity.

Great Charity!how glorioufly art thou J'attended? how ample & magnificent is thy train of followers? how happie is that foul, which becomes a Paradife of delights, by harbouring thee, O divine guest ! Oh, that I were worthie to feel thy sweet effects, O heavenly vertue

The impard effects of Charity. Joy, Peace Mercy win ed van I

Ulness of Joyis ever with thee; Abundance of Peace is thy inseparable compartion; and plenitude of Mercy is to thee a perpetual retainer.

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God! the foveraignt for of all spirits, and jubilation of all hearts! cheer me amidst this worlds calamities, with the solid comfort of your only satisfying presence,

grace, and love, in my foul.

Wing of peace! Give me peace in my self; by an absolute union of all my inward forces and faculties to your only glory: Give me Peace with the good, by conformity of my conversation with them: Give me Peace with the bad, by bearing the injuries they inflict on me: Give me Peace with yeu, by an intire submission of all my wishes and desires, to your holy will and decree.

Most liberal Lord! Give me also the love of Mercy; that I may be ever pitiful and compassionate towards all poor and miserable persons.

The ontward effects of Charity: 1. Beneficience. 2. Alms, comprehending the seven corporal works of Mercy. 3. Brotherly correction, comprehending the seven Spiritual works of Mercy.

Ive me the love of Beneficence; that I may be always willing to succour my necessitous neighbour, for your sake: The lave of Almesdeeds: that I may be ready to relieve all his corporal wants; to Feed him in his hunger; Refresh him in his thirst; Cloath him.

him in his coldness; Ransom-him in his captivity: Harbour him when he hath no home; Visit him when he is sick; and Bury him when he is dead: The love of Fraternal correction; that I may charitably correct sinners; Instruct the ignorant; Counsel the doubtful; Comfort the sorrowful; Bear all wrongs patiently; Pardon all injuries cordially; and Pray for all the living and the dead zealously.

O my Lord! make my charity efficacious; Let not my love rest in lip-language, but proceed to real performances of all these outward, inward, corporal, spiritual actions of plety; that in the dreadful and doubtful hour of my death, and your judgement, I may find you (my sweet Saviour!) full of pitty and com-

passion towards my poor foul.

7. The Precept of loving God.

God commands us in the old Law, to love him, with all our heart, soul, and strength: Christ repeats it in the new, as the first and greatest Precept.

Your Love (Omy Lord!) is in it fell to excellent, and to my foul so pleasant: that should you perpetuate this divine gift to me upon earth, without ever bestowing on me

his goodness?

me your bleffed heaven; it must needs make me (in some fort) happy. O my soul! what is more pretious than Gods pure love? wherein canst thou, and all creatures employ your time and talents more profitably, than in admiring your Creators greatness, and loving

Met (O eternal Charity!) You also command the to love you; and threatneth to lay miseries upon me, if I love you not! Ah! Is it not alone misery enough not to love you? Is there need of so many ties of Precepts, and threats of punishments to oblige me to your love? O infinitely amiable bounly! Is not one stroke sufficient to mollify my stony heart, but you adde a second, and with thy whole Soul, and drive in this sacred wedge with a third and south blow, and with thy whole Grength and vertue?

should ydunot (O perfect lover!) chart this just withite from me, I furely ought most freely to pay it, for the good I finds in your sweet friendship; and now that you claim it, and call for your due: Child give

Alas, Lord! it is a poor prefent, but such as it is, take it totally unto your self, and dispose of it absolutely at your pleasure: Oh! that it were as rich and beautifull, as besits

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your Majesty to receive, and my obligation and affection to give? It is your only right (O my God!) by all just titles of Creation, Redemption, Vocation; and it shall be yours daily, by my own free Donation; imitation, Affection.

Atts of pure Charity.

with all my heart, soul, force, and verme: O'let not my enemy upbraid me at my
death, to have pass'd my life without one Act
of your pure love. Behold, I here at this present, banish all foul and forreign affections,
all self and interested love, and whatforver
is contrary to your divine liking; and embrate your only naked Charity, with as much
ardour and fineerity, as all my united forces
and faculties can possibly enable me.

Rule you henceforth, and reign only in my foul (O glorious King of love!) Let nothing live but to love you, & praise your liberality; to manifest your goodness, and to magnify your glory. O love! O divine and desirable treasure! O rich and precious Marigarie! What soul restects upon thy real value, and suddenly sells not all to buy thee; leaves not all to follow thee; suffers not all to compasse thee?

How

How late do I love thee, O beauty so aneient, so new! Ah my heart! thou hast his theiro lov'd thy selftruly; wilt thou remain evermore cold, careless, tepid, and negligent in loving that object, for which only thou wert created, and which alone can make thee happie!

Ah perfect lover! my foul now fettles her felf to love you only, entirely, eternally, the will recompense her former failing, by her fix ture faithfulness; she defies all branches of felf-love, she defires nothing in Heaven or Earth, but your self, her God, her inheritance, the only joy of her heart, and sweet

fatisfaction of all her withes.

But (Ofweet Sa viour!) what pawn of this my love shall I leave with you; what pledge of my sincere affection shall I give you? You have asked my heart: Take it, Lord Jelu! [2] Take you it alone. [3] Take it all unto you. [4] Take it as your own due & my free donation. [5] Take it, as the present of a child to his Father; [6] Take it, as an holocaust offered up only to please, praise, and obey you: and not in respect of your present benefits, or expected blessings. [7] Take it, O loving Lord! as you desire it, deserve it, demand it, and command it.

O'that I had as many heafts and fouls in my body, as I have hairs on my head, that

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I might thus dedicate them all to your divine

Oh! that I could employ each moment of my remaining time, in loving you as perfectly as your glorious Citizens do in heaven! Oh! that the very last act of my expiring life, (which I now consecrate unto you,) might be by vertue of this my oblation and resolution, an extasse of your pure and perfect love!

Lord! I love you; you know that I love you; how much I love you; and how ardent my defires are to love you more: I will not leave to love you, till your love transforms me all into love; which is your felf! O Eternal Love, Eternal Life, Eternal Happiness!

The fifth Exercise.

Of the Cardinal Vertues, and first of Prudence

1. The esence of Prudence.

Prudence is an Intellectual Vertue, enabling us to confult wifely, judge folidly, and refolve effectually upon all occasions of action or omission.

Rear and Glorious Lord God! who ever accompany your Judgements with

with equitie, and accomplish all your works with prudence and perfection; grant unto me your poor servant, here prostrate before your tribunal of infinite Majestie, a competent portion of this most exquisite and necessary vertue. Other it be still present at all my proceedings, assistant to all my resolutions, and chief president over all my counsels; that being by it powerfully swayed, instructed, and directed, I may know how, when, where, to act, omit, consult, judge, order, and execute wisely, uprightly, discreetly, undannedly, all that which is conformable to your divine will and liking.

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Othrice happy they, who have attain'd the perfection of this amiable vertue! My foul submits to thee, O facred Prudence! as to her three my milited and commanding Queen; that by thy fafe conduct she may passonward in the holy track of true pietie, advance daily in the practife of all solid vertues, and arrive finally at you, O my God, my eternal bliss and beautife, the only end and aim of all her hopes and endeavours.

2. The Parts of Prudence.

Prudence must bave eight parts to make a perfect : Momory, Understanding, Dock

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lity, Subtility, Reason, Providence, Cir-

H, my poor Scul ! how far art thou from folid Wifdome, fince thou art defitute of all these requisite qualities and conditions! You: (O divine and undrainable fountain of all knowledge!) who freely open the veins of wisdome to them who humbly confest beir own indigence, and heartily implore your heavenly affiftance: Distill, (Tbefeech you) these several rivulets into my imprudent, indifcreet, and ignorant spirit; that I may be more capable upon all occasions to differn between verity and vanity, and diflinguish good from evill; that so making vertue the fole measure of all my defires and doings, my life may be here pleafing to your Majesty; and my soul after death, may enjoy you in your bleffed Eternity.

3. The chief effects of Prudence are these, I. It helps us to discover and avoid our enemies ambushes, 2. It is the sustainer, director, moderator, and conserver of all vertues. 3. It is the light, by which we see how to guide our steps towards our heavenly home.

O That my Soul could alwayes feel the admirable fruits and effects of this amiable vertue! O that I could dispose all my thoughts, defires, affections, words, and acti-

ons, according to the dictamen of discetion? O that I could still consult maturely, judge discreetly, and execute vertuously upon all inportant occasions! Give me, O Eternal Wildome!circumspection to discern myjenca mies deceits, that I may foun them: Give me Paudence of heart, to remember things past, dispose of things present, Sprovide for things to come; Give me Prudence of mouth, to moderate all my speeches; Give me Prudence of action, to cancel all evil, and choose what is laudable, And fince, (O my Lord!) there can be no vertue without Prudence; which gives them order, form, beauty, and all that denominates them rather vertues than vices: Since this is the Salt, which you command to be offered in all Sacrifices, whereby they become favoury to your facred Maj: fty: O grant, that I may be henceforth truly prudent, discreet, and well advised in all my enterprises, that to I may in all things more perfectly please

A. The Vices directly opposite to Prudence. Though all vices and sins are opposite to Prudence; yet Temerity or Precipitation, Inconsideration, Inconstancy, and Negligence, are its greatest enemies and more

directly deftroy it. bon somiteld

VV Atch, and pray, O my weak Soul! that thou fall not into these precipi-

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of Prindence. 215

Ah, how often haft thou been hitherto dash't against these dangerous rocks? and what mervail, if thou still remain'it so weak, wounded, wicked; that thou lieft yet wallowing in the mire of fin, and art almost drown'd in the deluge of thy fenfualitie, without making any progress in the way of the spirit, fince thou runnest on hood-winckt, headlong, blindlie, rashlie, without consulting or considering the end and order of thy actions? How long wilt thou defer through Negligence, or defift through Inconstancie, to effect what Prudence perswades thee as most convenient, commendable, and conducing to thy defired happiness? Direct me henceforth (O divine and effential wildom!) and preferve me from relaples into thele difmal gulfs of rathness, inconfideration, inconfrancy, and negligence; Let the whole design of my pious practife be your only honour, & the perfection of your holy Love in my Soul, that being here united to you, it may hereafter enjoy you

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S. Other vices opposite sthough not so directly) to Prudence; are those which are contrary to its several parts: Forgetfulness, Ignorance, Indocibility, Stupidity, Want of Reason, Improvidence, Incircums pection, and Unwariness.

in your Eternal Glory.

Elp me, (O my Lord, my only refuge, and buckler of defence!) to conquer

all these enormous monsters: Draw me powerfully out of these deluges of impersections, wherein either my natural weakness, or my malicious wickedness have so frequently implung d me, and do yet daily and dangerously ingage me. Dissipate, I beseech you, these dark clouds with the insused light of your divine grace. Indue my forgetful, ignorant, stupid spirit, with Docllies to receive my Superious counsels and commands; with Solitude for my Souls eternal safetie; with Providence, Presention, and all other necessaries that leading a life free from vice, I may expect deaths call without terrour.

6. Other Vices opposite to Prudence (by excess, as the former were by defect) are; The Wisdome of the flesh, Craft, Deoest, Frand, an aver-eager carefulness for temporal conveniencies, and too much Soblicitude for the future, depend a line of bound social

AH fick world! how fact and deplorable is thy condition! All is full of fleshlie prudence, perfidiousness, and perpetual perplexitie; Each one seeks for poor and soon passing commodities of nature; but the eramal treasures laid up in Heaven for our similar-tal souls, are little look'd after! Ay me! Shall the children of darkness be more prudent in

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who pretendest to be an infant of light? Wilt thou be less covetous of spirituall grace, than worldlings are of temporall goods? O what a shame, what a consustant on is it that they should more servently affect things pernicious, than thou the profitable; that they should run more nimbly to their death and ruine, than thou to life and beatitude less all and the

Away then, with these salse, seigned, pretended and worldly wisdoms: I will henceforth follow your sweet invitation, (O Saviour of my Soul) and be no more solicitous, what I shall eat and drinks or wherewith I shall be cleathed: I milhorly seek your Kingdome; and for the rest, rely upon your care, and remain quiet, content and comforted with your paternall providence.

7. The Conclusion of this Exercise, containing an bumble Petition for perfect an Evangelicall Prudence.

O Saviour, the great exemplar and pure Idea of all wisdome! who have taught me by your own facred mouth, what Prudence is most pleasing to your Divine Majestie; saying, Be ye wise as Serpents, & simple as Doves; Enlarge (1 be-

feech you,) my heart, foul, and affections, to receive, retain, and practice this

heavenly Lesson.

Give me(O my gracious Lord God) the Serpent's prudence, precaution, fagacity, fubtilty : He hath a piercing & ever open eye to prevent, & avoid danger ; He expofes his body, to fecure his head; He shuts bis eares to delude the Charmers cunning; He casts his skin to renew his decaying age: Grant me, (O Lord) by this example, a quick-fightednesse to dif cover my enemies deceits; Teach me to preserve my head, (which is my Faith in you, my Creatour) and undauntedly to profer my body, goods, all for the just defence thereof; Let me wifely and warily stop up the windows of my heart and fenses, from admitting the flie fuggestions of my enchanting concupifcence: And let me finally despoil my self of the old man, and re-vest my foul with the new garment of your grace, love, Justice and Verity.

And least Wisdome alone should degenerate into malice; give me also, (& meek and debonnair Jesu!) the Doves simplicity, sweetnesse, innocency, purity: the neither wrongs other Birds; nor revenges her own injuries; the is

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without gall, envy and bitternelle; the loves to bath & glass her felf in the clearelt waters ; the tellifies her ardent affection by her perpernall fight ; and having loft her Mate, the remains free from all furure embraces. O that I could perfectly imitate this mildneffe towards all men ! Let me never more (O my fweet Saviour!) ftrive to vindicate, defend, or excafe my felf; never more render evill for evill ; never more retain the least grudge against my chemies, never more cover any contentments, but fuch as are chafte, any pleasures, but fuch as are permitted; O let me ftill figh after you, the Conly Spoule of my Soull) teltifying thereby how tittle I prize this place of banish-ment flow much I long and languish after your lovely presence ; how deeply I am difguffed with att degenerate affections; and how highly I diffdain all things which aim not directly at your Divine love and glory,

O simple subtilty, and subtle simplicity! that I could joyntly compass you;
how purely should Hive to my God? how
peaceably in my self? how pleasingly to
my neighbour? Lord! let the happy nuptials between the Serpens and the Dove
be celebrated in my Soul; never more

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to be divorced either by carnall cunning,

or brutish stupidity.

O let my conversation be henceforth holy and harmless; my actions devoid of folly and vanity; and my whole life led on, (through the intricate mazes and by ways of this wicked world) by the conducting Clew of Evangelical prudence and discretion to a blessed death. Thus living, thus dying, I shall finally and infallibly be joyned to you (my JESU!) the only end of all my endeavours, to whom I desire to live, and in whom I hope to die, in your glorious Eternity.

The fixth Exercise.

Sports of my Soull) refliging thereby

Of Instice, the second Cardinall

1. The Effence of tuffice.

Justice is a Morall Vertue, inclining our Wills to give every one his due by lawfull means. "I won't let you ni videe and means." I won't let you ni videe and the local standaging you

O Mose excellent and universal vertue! Wert thou exactly observed, how foon would all complaints, controversies and contentions cease amongst the children of men? How happy and holy an order would be establishe and follow'd in the world? Our dread Soveraign enjoying his due honours, and all his creatures the respective rights which appertant to them! Whence is it, (Orare Vertue! which art the very tye and cement of the whole Universe!) that thou art not more strong and powerfull in the hearts of all rational! Beings?

You, (O prime and essential equities) who have placed Justice amongst the first of your Precepts; saying. Thou shalt justly doe that which is just: Grant what you command, and let it flourish gloriously (at least) in my soul, that I may exactly return your own gifts, to your eternally

glory.

There are divers forts of Justice, according to the various rights and titles, which each thing hath to its own respective due.

O My Soul! with how many obligations art thou charged! Give me, (O great and glorious King of Justice!) a differning Spirit to comply with them all; and permit me not to invade any B; creature

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creatures just prerogatives. Let me no longer covet to possess what appertains not to me. Ab! how contemptible are all earthly ccommodities, further than they either profit me, in order to my Souls perfection, or relate (O my God!) to your eternall glory? Alas! they will neither accompany me in death, nor comfort me in judgment, nor affish me in Hell. Ah worldlings! how ill advised bankers are you; who endeavouring to gain earthly treasures, endanger the eternall less of your own Souls?

2. Of Religion, the Sister of Inflice.

Religion is a morall vertue, inclining us to rander unto God that foveraign worship which is, due to him, by reason of his excellency and dominion over all things. This worship confiss in divers Acts; whereby we declare Gods supream excellency, and our humble subjection and servitude. The Acts are either interiour, as Devotion, Prayer, Vows; or exteriour, as Sacrifice, Adorations, Genu flections, Praises, Protestations, Oblations, Tithes, the use of the Sacraments, and briefly, the practice of all Vertues: All which actions, are due to Gods infinite and adorable dignity.

How accessary is this vertue for the advancement of your bonour, (O mighty.

mighty Monarch of heaven and earth ! O that you would be pleas'd to implant it deeply in my Soul, that I might perpetually praise you, always adore you, and continually content you with all your just dues; if not as devoutly as your divine excellencies deferve, yet as much as your precept obligeth me, and my weakness and poverty permit me. Confirm, (great God!) your own glorious Kingdom ; re-take your true dominion in my heart; make use of your own just rights and prerogatives, and powerfully drawfrom me and all your creatures, as much Religious duty, fervice, homage and honour, as our natures, affifted and elevated by your grace, are capable to render you,

Which way, (O myweak Soul!) wilt thou fatisfie all these duties; O that my Religion were thus active, and my will thus operative! O Jesu, my Saviour! who gave to God your Father all his dues in a most divine manner, and satisfied in rigour of Justice, for all my irreligiousnesses? look compassionately upon your needy and naked creature, and lift up my nothing to a capacity of rendring in some measure, the worship and honour appertain ing to your immense and infinite Maje-

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flie:

ftie: Make me (O my mercifull Redeemer!) truly religious; dispose me with courage to serve you, with constancy to confess your greatness, with humility to acknowledge my own indigency, with fers
your to practise all Acts of Vertue, with
perseverance to persorm all your Precepts;
that You, (O my God, my Lord, my all!)
may be always honored by me, ever praifed in me; and perpetually pleased with
me.

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Olet me never imagine, to have satisfied the smallest parcel of that debt, which is by so many titles due to your divine excellency & dignity: For what, alas! is the best of my service, homage, and gratitude, in respect of your goodness towards me, & your greatness in your self? O dread Soveraign! for whose only glory, I and all creatures were placed in this world: when shall we all unanimously conspire and correspond to this your sacred design? when shall we worthily perform and perfectly practise what you so justly deserve, desire, demand & command.

^{3.} Of Devotion, the chief Act of Reli.

Devotion is the prime and proper act of Re-

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igion similiting our Wills to embrace attanti y and readily all that concerns Gods services and to avoid all thus displeaseth him

adentable and so my foul lo hig Sweet and facred Devotion, the dear and only minion of my Soul ! how tenderly do I love thee ? how ardendy do I defire thee ? and yet how unworthy am I to enjoy thee You (O my glorious Soveraign!) are the fupream cause of all Devotion, and your grace is the originall Source of all piety: You are the only good which my wayfaring and thirftie foul in: cellantly gapes after s. You are the folid support and solace of her weakness and weariness; You are the dilater of all devout hearts, by the infusion of good defires into them : Take from me, (I befeech you) the love of the world, clear my thoughts from curiofities and fuperfluities; break the forters which wrest my affections to vanities, and fix them intirely upon your felf, my only amiable and fatisfying object,

Solid and fubfiantiall Devotion

Bihold, (O immense Deitie, O eterpall, infinit, and essential goodness; who deserve all persect homage and G 5 honour The finth Exercife:

honour, all possible durie and devotion Phy from me and all rationall creatures who pare are in your felf to absolutely excellent and and admirable, and to my foul fo highly bountifull and beneficial!) I here most hum- folu bly, promptly, cordially, freely and refolittely; Confecrate the whole refidue of my life and actions, to be totally employed in your true love and fervice. O let me never iwerve from this folid and substantiall devotion; let me rest joyfull and content in this my advifed choyce, and be no more contrillated, troubled or dejected, in the faithfull profecution of fuch works, as belong to my dutie and your divine honour. Dilate my beart, O Lord, with holy obeerfulness, and I will run on fwiftly , fweetly , perfeverantly, in the paths of your Commande-

Prayer is an All of Religion, whereby we bumbly ask of God, fuch things as are fit to be asked.

Confess (O glorious Creatour!) my own miserie, and that I stand in perpetuall need of your mercie; and therefore I will daily present my felf before your supream Majestie, as a poor, needie, and naked beggar; as a weak, wounded and wicked finner; hoping that you (Opious

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Physician!) will heal and help, pitie and pardon, cure and comfort my fick, finfulla and forrowfull Soulagane bas andiagant

Othat my beart and mouth, were abof solutely purified from all undecent affer ctions, and superfluous expressions to my Prayer ! Othac my spirit could alwayes propose devoutly, and my songue pronounce distinctly such wholsom petitions, as are proper for me to expect from your infinite Majestie! O that I could thus pioufly, and perseverantly, present my Prayers to your Throne of Grace, with all the necessarie circumstances to obtain

your mercie!

My resolution (Oheavenly Maker!) is to ask nothing henceforth of your divine Majestie, but the entire accomphise ment of your Hely Will, or that which may in some manner serve and contribut to the encresse of your honour and glorie: And if I fail of your presentanfwer to all other my pretentions, I will humbly acknowledge my delires to have been undue and unressonable and resting " peaceably in your prefence I will adore the depris of your inferusable prince dence, and relie fecurely upon theme fweetness of your fecret and paternall !! providence. Teachan ray, with a refigned spirit, and purified intention; and encourage me to practice purely, perfectly, perseverantly your heavenly instruction, in demanding first your eternals Kingdome, and then not doubt ing the sufficient supply of all temporals conveniencies.

A. Of Adoration, another Act of Religion.

Adoration is an Act of Religion, whereby we testifie our submission to the divine Maje. stie, acknowledging his supream excellency, and our absolute dependency upon him.

Creat, glorious, admirable, eternall Lord God! What creature can comprehend or conceive the least of your purities and perfections? What honours, homages, respects and reverences are due to you, (O dread Soveraign of heaven and earth, of whom all things created depend; in whom, & by whom, I have both breath and being!) O that I and all creatures eduld druly descend into our nothing, that your only glorious and estentiall being, might appear and thine more brightly!

O increated and independent Entity!

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without whose present and continuall support, all things would instantly cease to be what they are by your bountie, and slide away into their original nothing! how can I place my self low enough in the presence of your infinite Majestie?

Behold, I humbly adore your sublime excellencies, from the bottomies depth of my abystal nothing: I heartily worship you (my Soveraign Creatour!) in spirit and truth: I lowly prostrate my poor Soul, before the high Altar of your immense greatnesses; faithfully, dutifully, and devoutly acknowledging your divine power, and submitting my whole being to your absolute supremacy.

AY! how barren are my affections? How bare, short and silly my expressions? how unproportionable my adorations, in respect of your supereminent, surpassing, unexplicable, and unconceivable excellencies? I therefore present you (O glorious Deity! with all the interiour actions of the blessed humanity of your Son, my Saviour Jesus; I offer unto you, with all possible submission and devotion, in supply of my weaknes, the perfect acts of love, praise, adoration, which proceeded from the pure Virgin-

Virgin-Mother, and from all the Saints, with all the hearts and affections of Angels and men; all the mentall excesses, supernaturall jubilations, totall abnegations, and amorous unions of all blessed Sauls in heaven and earth.

Ah I that my only heart were capable of all the united affections and perfections of all creatures ! how willingly (O my God!) would I employ them all in your fervice ? How fweetly thould I melt away in your love? Receive, (gracious Lord!) all thefe, and whatfoever may be offered unto you, as my ardent defires of henour, adoration, loyaltie, and gratitude, due to your infinite Majestie. O that I could present them unto you, as .. frequently as I breathe, and as fervently as the highest Seraphins ! I invite and conjure you with heart and mouth, (O all ye celeftial Spirits, & elevated Souls!) to supplie my defects and defires, and to facrifice to my God, bolocaults of praife, benediction, adoration, ardently, incef-Santly esternally of the Maria Not the Charle

Accept these homages and oblations, CO soveraign Creatour!) from your meanest creature, which accepts you embraces you, and makes choyce of you this day, this hour, this instant, and for

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all Eternity, for her God; and refules all other Lords for your only love: to whom be rendred all honour, praise, adoration, and reverence from her and all things that have a being, now and for evermore.

7. Three neighbour Vertues to Justice, are, Piety, Observance, and Obedience.

Piety is a Morall Vertue, whereby we render to our Parents, Kindred, Countrey, and Friends, the just duties of honour and acknowledgment.

Saviour! the most exact pattern of all perfection! who so highly homoured your heavenly Father, and were so humbly subject to your earthly Parents; not forgetting your dear Mouber in the very dreadfull agony of your death: Give me naturall meekness, benignitie and bowels melting away with pictic and compassion, that I may not fail in the least tittle of my duty towards my distressed neighbour, or them to whom I stand any way ingaged.

Observance is a Morall Vertue, whereby we treat with them who excell us in dignity, with due reverence and respect.

ALl your Actions (Odear Redeemer!)

fore that I may in this also become your persect imitatour; who so willingly gave honour to the Priests, Scribes, Doctours, and all people placed in authority: O let me be ever ready to bow to my betters, submit to my Superiours, and reverence all persons eminent in power, signall in piety, and excellent in vertue, as nearer Images to your Divinity, whence all authority, and goodness is derived.

Obedience is a Morall Vertue, whereby our Wills are carried on to accomplish the things commanded, because they are commanded.

Divine Vertue! that the world would embrace thee in their feverall Callings and conditions! how much more justly, discreetly, and easily would it be regulared and governed ? Infule it (Ofapream Commander of all creatures!) into the bearts of all your Children; drive out from amongst them all rebellions, murmurings, & mutinies: That Christians obeying their Pastors; Children their Parents ; Servants their Mafters ; Subjects their Princes; Religious their Prelates; You (O great and glorious Lord God!) may be perfectly pleased with them all in this world & eternally praised by them in the world to come.

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3. Three other Vertues annexed to Justice:

Gratisude is a Morall Versue, inclining us to yender good to them who bave done us courtesies, not being ob-

liged thereto.

THat hall I render your (.O my gra-V cious Lord God!) for all the good things you have given me ? You most freely, liberally, and unconstrainedly, charge me with your mercies, inchain me with your benefits, and load me with your love. I thank you (O bountifull bestower of all bleffings!) for them all, both naturall & supernaturall, for all the good actions which (by your help) I have effected; the good words I have uttered; the good thoughts I have conceived: I thank you for expecting me to Penance, calling me to your service, preserving me from deferved damnation, by the death of your dear Son: And in acknowledgment of these and all other your innumerable favours, (O great Benefactour!) I gratefully give you my heart, foul, and all that (by your grace) I have and am, for perfect facrifices of your perpetuall praife.

Trush, is a Morall Versue, whereby we shew in our words what we are in our lives, without any feigning, adding, or diminishing.

O Hypocrifie, duplicity, and falle hood! (the dangerous and univer-

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me fall difeafes of this deceitfull world!) patt how fincerely doth my Soul abhor you? Give me your powerfull grace (O God of truth!) to eschew these great evils. O guide and govern my tongue, not only from forging falle testimonies against my neighbour, and uttering irreligious expressions against your honour; but even from the least Lie in my words, infidelitie in my promises, hypocrisie in my behaviour, or diffimulation in any of my doings, upon any pretention of humane prudence, or intention of pietie whatfoever. O let my heart walk fimply, fingly, fincerely, innocently and unfeignedly in your presence; and let my tongue, hands and behaviour, be conformable to my heart; that Truth making up a holy barmonie in my whole man, I may pertectly please you here, (O increated Veritie!) and joyfully praise you in your bleffed eternitie.

Affabilitie is a Morall Vertue, whereby we carry our felves sweetly, both in words and actions, towards them we converse with.

Urifie, (O meek and mercifull Redeemer!) my whole life and actions, my carriage and conversation; and give me of Justice.

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pattern of your lovely comportment amongst all men, fo full of mildnesse, mercy, affabilitie and curtefie. Othat I could behave my felf temperately, discreetly, lovingly, gently, quietly, contentedly, fweetly and Saintly towards all forts of people upon earth, till it shall please your goodnesse (O my gracious God!) to translate my peaceable spirit to the more amiable company of your eternally bleffed Saints, and heavenly inhabitants.

7. Three other companions of Justice: Friendship, Liberality, Equity.

Friendship is a Morall Vertue; whereby true (or more) persons, profes resiprocall love to each other, for their mutuall belp and support in the purfuit of Vertue.

DEternall Creatour! who are the first origin, and should be the only end of all friendship! who produced all this worlds perfections, to induce our souls by these gracious benefits, to the love of your great bountie! Imprint (I humbly pray you!) first, your own holy love, with indelible characters in my heart; Then impart unto me also this vertuous, comfortable.

may fortable, and innocent amity, (which is whi the legitimate child of Charitie, and undivided companion of Justice) of some whe spirituall person; capable to counsell me, willing to dried me, couragious to correct me, and desirous to perfect me in your love and fervice.

Liberality, is a Morall Vertue, whereby we make moderate ufe of our temporall means; and impart them freely to others.

My Lord! all love, all liberalitie! who howre down benefits, & profule mercies without measure, upon all your creatures : Elevate my povertie, to imitate (in some manner, proportionable to the means you have graciously lent me,) your infinite bountie : Give me (O my glorious maker!) a noble and generous mind, disengaged from base and earthly thoughts, and disposed to high & heroick actions, aiming at my own fouls perfection, my neighbours profit, and your divine praise and honour. O let my eyes be ever open to confider ferioufly; my heart ever willing to compassionate tenderly; and my hands ever ready to contribute liberally to the just necessities of your creatures : That making the right use of the remporall goods which you have here graciously given me; I

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is may finally attain to the eternall glory, which you (my good God!) have elf-me where bountifully prepared for me.

Equity is a Morall Vertue; inclining us rather to follow the intention of Law-makers or Superiours, upon good grounds; than the precise Letter of their Laws.

TOw needfull is your infused Prudence, (O Sacred Spirit, the sweet and only light of my foul!) and how necessary is your speciall gift of Counfell, that I miftake not in the managing of this Vertue? and fo either out of temerity, milinterpret my Superiours meaning; or out of timidity unduly execute his command? Clear my darkness, (O all know. ing Lord God!) with a ray of your divine fplendour, conduct my reason in the right way, and keep my understanding from errour, smidft the millions of labyrinths, many by-paths, and dangerous obscurities, which occur in cases of Conscience, and Morall Resolutions: Conform my will and works to your facred intention; and confirm me in my prefent purpose : which is , to perfectly your most just and holy Ordinances, (and all theirs whom you have placed over my head) in that ve-

The feventh Exercife

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rie manner, (both in substance and cir. cumstance) as you (O supream Law-maker!) demand, and command.

The feventh Exercise.

Of Fortitude, the third Cardinal word bas (! Wertue, migit wholeham

1. The Esence of Fortitude.

Fortitude is a Morall Vertue, enabling out Wills so doe good, and avoid evill, in great and dreadfull difficulties and dangers: 80 that we either expect them, or suffer them, or shun them, or fet upon them without excessive fear, or over-rash boldneffe.

Y Life (Omy Lord!) is a perpe-IVI tuall warfare ; my Soul is befet, du ring this her pilgrimage, with innumerable, enormous, powerfull, and implacable enemies; fo that I am forced either to fight and conquer; or to fall and be conquered. O how greatly then doe I stand in need of this glorious armour of Fortitude, to animate my fearful nels, to fielter my feeblenefs, to tem-

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per my rashness, and to accompany me in all my dangerous skirmishes? Give this vertuous strength to your weak (yet willing) servant, O my God, who are incomparable in power, invincible in might, the great Lord of bosts, the glorious overcommer in the day of battell, the shield and salvation of all them that combat under your banner! and I shall not fear thousands of foes encompassing me; for I can do all things in you, my comforter,

2. The chief degrees of Fortitude are shree.

I. Not to be affrighted at the great difficulties, wherewith we must necessarily encounter in our spiritual course; but to be resolute in suffering them; manfull in setting on them; yea, and consident to conquer them, through Gods assisting grace.

2. To rejoyce cordially in fuch sufferings, for fo good a cause.

3. To expose our selves couragiously to all calamities, for the promotion of Gods glory, and our neighbours spirituall good.

O Thrice happy those Souls, which are thus valiant! Ah! shall I for want of a little courage, be an eternal!

that flave to fin, Satan, fenfuality? Arife to my aid (O invincible King of glory! trial under whose feet, Death, Devils, and Hell ptat i felf doe groan. And thou (my Soul!) form offe what dreadest thou! advance thy felf undauntedly into the field of battell: Thou my love fightest under thy Saviours Enfigns, who hash already conquer'd thy foes for thee 14. uponhis facred Crofs: Reflect upon what thou art, his Soldier, his Servant, his Son: Lofe not heart, nor hope in thy just quar- M. rell; fince thy Lord looks upon thy combats invites thee to courage, affifts thee to conquer, and expects to crown thee : Erernitie is at fake, and heaven thy rebane much nece

3. Martyrdome, (the most beroick att Fortitude) is a voluntary acceptation and endu- you ring of a violent death, for the testimony and wit defence of the true Faith, or of Vertue,

All hail, Oye valiant Champions of lik my heavenly King! how highy doth my heart prize your courage? how humbly doth my foul honour and emulate your constancy? were not your bodies all paffible as mine is; and your materiall the Chy, by the same mercifull and powerfull Artificer ? Whence is it then ,

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that you appeared fo, faithful in your hottest trials, and I prove fo fearful in my least temprations? O I am utterly ashamed of my own Jformer baseness, and I resolutely and readily offer up my felf to die here for your fake, (O my sweet Saviour!) that I may live in your o love eternally.

4. Three Vertues allied to Fortitude, Magnanimity, Patience, Perfeverance.

r-Magnanimity (or greatness of courage,) is a Moral Vertue, inclining our wills to beroick and honourable actions in the profecution of Vertue : in as much as such actions are hard, & morthy of an high courage.

Ou have made me (O glorious Creator!) for great matters, for your heaven, for your felf: and shall I rest any longer in pettie rifles, and aim only at inglorious objects ? No (my worthy foul!) form'd to thy Lords lovely f likeness, Son of the most high, & heir apparent to his kingdome! It becomes thee not to content thy felf with common perfection: We e will henceforth have higher thoughts, and es aspire to more sublime, generous, and noble Il enterprizes: We will couragiously climb up of the feveral degrees of the most seraphical Verwes; and fet upon holy and honourable works tending to our own greater good, and

our God's eternal glory. Yes Lord! we defire to be as truly putient as your servant Jab; as zealous of your hondur, as your Apostle St. Pant; as penitely for our fins, as the pious Magdalen: as pure in our life, as the holy Angels; and ardent in your love, as the highest dispels; and ardent in your love, as the highest

Scraphins : O my Soul ! that we could reach he

5. Patience, is a Moral Vertna, which moderates our sadness, proceeding from the refentment of some present evil; and hinder us from acting thereupon, any thing unbecomming our Reason.

thele glorious perfections!

holines, what happines do still accompany this divine vertue? when wit thoust. To by possess the exact practise of Parience, a mids all thy pressures, troubles & nibulations of why shoulds thou only expect to be a den with chief thorns? Lord Jefu! I must suffer as but a Christian, I deserve to suffer as a summer, I with chief thorns? Lord Jefu! I must suffer as but a Christian, I deserve to suffer as a summer, I will desire to suffer as your servant. O let not my suffer ances become lost to my soul, by my impatience in indusing them. Let no tormen feel of suffering willingly tor your love, (O my suffering will my suffering w

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93. in your fervice. Let Hell , Death and Devil, s arm their whole furie against me; Let all creamres conspire to annoy me; Let all ficks nelle feite on my body, all fadnelle on my foul, and all forts of dammages, difgraces, and difmat changes be pouted forth upon my only head, I will remain quiet in you (O meek and patient Jesu!) and submissive to your fweet providence and disposition.

6. Perseverance, is a Moral Vertue, whereby . have they are fully accomplished

His is the Vertue (O my Soul!) and this only which gives thee true reft from all at thy fufferings; This rewards all thy laboria bus endeavours ; and this purs a happy period le do thy painful life. Without Perfeverance; how a. Vaintage all the Werrads, and how uncless thy a past labours and ditigence ! Ab I my Soul! be no longer like a fool itchangeable with the Moon; tike a reed, thaken with every blaft; Ilke the fendualits ; who degin in the spirit, as but end in the fieth, allowing dear Lord! I will never leave to love you, will I derve to live; I will not cease to persecute my pafhons, and purfue all the enemies of my perfestion, will they be allidead and utterly deon Ardyold y I will keep the great of eterniin thever freshim hypractically that not compadi raisy fufferings may found long, redious, for trous

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most constant lover of my poor soul! (for whose sake you patiently remained on your cruel Cross, till the whole work of her Redemption was perfectly consummated) make me (I most humbly beseech you) constant in Vertue, couragious in your Love, faithful in my Calling, and perseverant in your Service, that I may be finally crowned in your heavenly Kingdome.

7. The Conclusion of this Exercise: humbly petitioning for perfect and Christian Fortitude.

Ut what is my ftrength, (O my gracions Lord God!) that I should be able to retitt, fight, conquer, and persevere? Ah! my weakness! how well art thou known to me,& whow much better to you (O my all-knowing Creator !) Fortific therefore my frailty , (O my only hope and helper !) against the vast multitudes of enemies, which compass me round about, friving to devour my poor foul, and fill plotting to deprive me of your divine favour and friendship. Let no labour tire me, (O'my Lord, my vertue, my Fortitude!) nor difficultie terrifie me, nor danger daunt me, nor any thing whatfoever draw me from one tittle of your true love, or make me degenerate in the least degree, from my well settled-resolution of going on faithfully, chearfully perfeverantly in your fervice. Ah! Shall the

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the lovers of honours, pleafures, riches, and fuch like wordly traffe and trifles , be more valiant, vigilant, vigorous, than I am, who love you, O true treasury of all goodness; O indeficient fountain of all felicitie ? Shall these greedie flaves (rather than generous lovers). take such pains and care to purchase a lye, a fmoak, a vanitie; & shall not I couragiously. fight, sweat, bleed, die, to posses you, O my effétial substâtial eternal happiness & beatitude?

Yes Lord! I will joyfully undergo all things for your Love: I will elteem it, as a fingular honour, not only to suffer, but to be sa-crific'd for your sake: only affiff me with your grace; & Support me with your frength; which is the armour of proof, wherein Tplace my whole confidence, and the fure ground upon which I boldly give defiance to all my enemies; the Buckler, wherewith I doubt not but to defend my felf in the day of battel & the impregnable Fort, wherein I can only. hope for fafety against all affaults made from without, by the Prince of this world, and powers of darkness. To this secure Sanctuarie, (Omy God!) I will humbly, continually, and confidently make my retreat, during this my warfare and pilgrimage; in exetpectation of being admitted, (according to the time prefix'd by your holy will and pleafure,) to your bleffed City of Peace; where

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The eighth Exercise

250 finding no more battails to fight; nor fieges to fultain; nor enemies to conquer; I with joyfully hang up the Trophe's of yours ; and my victory, and eternally fing fouth the praises! of your glorious and triumphant Majestie.

ce fuen pains and care to pu The eighth Exercise. Of Temperance, the fourth Cardi-

nal Vertue.

1. The Essence of Temperance.

Temperance in general, is a Moral Vertue; recaining me within the limits of Reafon, amids the difficulties which arife from the detights of our five corporal fenfes.

My Lord ! (the eternal and effential Purity !) who command me your frail and feeble fervant, to live foberty, prouffyingtly parely, temperately, in this world, and to abstain from att things which defile my foul, wherein your self desire to take your chast pleasure & delight : Cive me (I beseech you) a true fense of your spiritual and solid sweets nels, wean me and win me from all affections to fin, strengthen me against the allurements of fenfuality, and wound me with your only pure and perfect love. Other not the poor

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pleasures of shell and bloud prevail any longer over my reason! Let not my senses ger the Empire over my heart, and disposses you

of your there defired habitation.

Ah, my disorder'd appetites! my deceiv'd affections! my depray'd desires! Tell me; Is this creature, this object, this worldly bubble, which withholds you from its heavenly Creatour, better than he is, worthier to be preferred, more lovely in your fight, more deferving in itself, or more beneficial to you! Speak, my feduced Soul! Doft thou expect ever to be quieted by enjoying it ? at the hour of death, wil it defend thee? in the day of thy judgment, and Gods wrath, will it plead for thee, and protect thee? Is it able to make thee here holy, and eternally happy? Alas! nothing less. Ah then! What blindness, what brutishnels, what madnels is it, to leave God, and love it, to forfake God, and adhere to it? No, my Lord; You are, more to me than all, I love you above all, and for your take I freely forfake all

I know, Lord! that the Eve is never fariffied with sceing; the Ear with hearing; the Mind with possessing; nor the Soul with loving any thing but you, her only amiable and satisfying Object! I acknowledge the best of sensual pleasures, to be poor; mean, short in durance, nothing in substance: Why then,

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O my senses! do you still roam abroad? Why beat you the air for vanities, and seek after syes! Why O my soul! dost thou persever to covet that which thou confesses can never persectly content thee? Curb all these disorders (O my God!) with the bridle of discreet Temperance: Teach me to use your Creatures with Sobriety; to be alwaies at desiance with worldly delights; and to be totally taken up with the real and solid pleasures which proceed onely from your rayishing Love, and sweet presence in my soul.

The Rules of temperance are these. I.

The Law of God, Ordinances of his Church, and Orders of our Superiours. 2.

The necessities of our lives, according to our estates, offices, means, conditions, dispositions. 3. Decencie, which is a love of that which well beseems us. 4. Shameface'tnesse, which is a certain fear and hore rour against all that is contrary to a just moderation: For nothing is more apposite to mans dignity, than to mistake himself in making use of corporal delights.

My Saviour! the incomparable pattern of temperance! These Rules, shall be henceforth the Lawsof my life: I will be ashamed to be any longer like the Horse and Mule, which are devoid of understanding; but will rationally make use of your gifts, in

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order to support my self for your only service. I will not covet what may ferve for my pleafure, but what may suffice for my necessitie. I will confidently expect from your divine promise, and paternal providence, (who have atender care over all your creatures,) meat and cloathing, convenient for my sustenance, and competent to my condition; and to rela fully content in you, and faithfully grateful to you, the free bestower of all blessings.

3. The means to acquire Temperance, are, I. Frequently to reflect upon, and punctually to practise the before prescribed Rules. 2. To keep our bodyes and minds honestly employed. 3. To fly from such objects, actions, persons, occasions; as provoke our senses to unlawful pleasures. 4. To think Seriously upon Death and Eternity. 5. To make mortification our continual exer-

My Lord ! who by your most powerful and prudent ordination, have disposed all! things in perfect measure, number & weight: give grace to your poor fervant, fo to watch over his actions, manners, fenfes, and defires; that all may be measured; numbred and weighed, in the true ballance of discreet Moderation. O that I could fall regulate my life by the perfect rule of your Law and Love, the dictamen of reason and the Counsel of your H.S.

Apostle; denying all worldly lusts, and doing all things decently orderly, and beforening my calling! O that my employments were ever holy; my senses alwaies wary; my thoughts still reste ted upon the end of my Creation; and all my members trulic mortified! how hopefullie, confidentlie, and undauntedlie might I then expect the glorious appearance of you my great God and Saviour? &c.

4. Temperance, in particular, is divided into Abstinence, and Sobriety.

Abstinence, is a Vertue, inclining us to a rational mediocrity in the use of meat; And Sobriery is the same in the use of drink, which may also be applied to our passions.

H! My immortal Soul! thouart too worthy to be enflav'd to thy sensual body!
The beasts exceed not nature's satisfaction,
and wilt thou, who art indu'd with reason,
be less temperate? O shame, O brutishness!
Doth not that first Precept, ring still in thy
Ears: In the day thou eatest, thou shalt surely
dye? And wilt thou yet hearken to thy seducing Eve, yield to thy subtil enemy, and obey
thy bellie sooner than thyblessed Creatour?
Do not all they who strive for the mastery,
and aim at the obtaining of a corruptible
crown, abstain from all excess: and wilt not
thou keep under thy bodie, curb thy senses,

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and controule thy passions, that thou may ft gain an incorruptible and eternal Crown in Heaven? Yes, my dear Maker (I will never more destroy your holie work, nor fell my heavenlie inhearitance for a vile morfel, a mess of pottage, a momentarie pleasure: You (O fweet Redeemer!) who, whilf you were pleas'ed to lojourn amongst us, sustained your bodie with humane meats: You, dear Jelus my Saviour! who suffered hunger in the defert, and thirst on the Cross, to satisfie for my riot and gluttony! extinguish (I beseech you) all felblie defires in my fenies; Let no worldly sweets so savour to my palat, as to make me outpals the limits of perfect abilinence and fobrietie: That using your temporal gifts with due temper and moderation; I may one day be fully fatiated and inebriated at your divine table, furnisht with eternal delicacies and delights.

5. Modesty (which is a vertue adjoyned to Temperance,) is a restraint of all unruly motion with a certain comeliness and decency, in respect of the persons, affairs, time, place, and all other circumstances. And it hath fix branches; Three, which concern the repression of inward motions; Meskness, Humility, Studiosity.

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Meeknefs, is a Vertue; which moderates our passion of choller by subjecting it to reason, and keeping us from all such words, and actions, as are unbesceming us, and contrary to our duty.

On have commanded me, (O meek and mild Jefu!) to learn of you this divine lefton; and you have left me your whole life, as a perfect example thereof, and a pattern by which I should practise it. You weet Saviour!) were filent, patient, content, refigned, (as an invocent Lamb in the shearers hands) amidft all the calamities, contumelies, affronts, and infolencies, which mans malice and madness could inflict upon you: And shall not I, (who have deferved all shame, confusion, hatred, and hell it felf,) fustain willingly my imalfer affictions? I will henceforth, (Omy Jesu!) not only freely pardon all outrages which shall be done me, but joyfully prepare my heart to embrace all croffes, endure all contradictions, and put up all injuries, for your fake, with all sweetness of affection and tenderness of compassion towards my greatest enemies. That I may finally, possess a portion in that bleffed land, which you (O merciful Redeemer !) have promised to your meek, and humble fervants. Humility,

Humility, is a Moral Vertue; which abates the edge of our over-high hope and audacity: keeping us from pretending to more than appertains to our condition; and counselling us to be content with such mean things as are suitable to our true unwar.

thiness.

AH, my Soul! Learn also this heavenly leffon of thy most humble Saviour, and thou shalt finde perfect rest in this world, and have an eternal reward in the next. Alas! Whereof art thou proud? What is due to thee, but only damnation; which thou well knowest thou haft often deserved ? Why shouldst thou expect to be preferr'd before any other, who art more unfaithful and ungrateful to thy loving Lord than all others? Ah, caitif creature!canst thou conceive thy self in a capacity of high honours? No, dear Jefu! I utterly difclaim them all; &defire that all men mayknow my real unworthiness, that they may esteem of me, treat me, and contemn me accordingly. Studiosity, is a moral Vertue; which moderates our Curiosity & Covetous ness of knowledge;

our Curiosity & Covetous ness of knowledge; and inclines us to a desire of knowing what is convenient according to our condition.

What do you gaze upon, O my nnsatiable eyes? Is not one thing only necessary? one Science all-sufficient?

one object fully fatisfactory? And is not the Rule which directs you to this one necessa-rie, sufficient, and satisfying object; short, fweet and easie? This is life eternal, to know you the only true God, and Jesus Christ, whom you have fent.]

O words, full of life and love! What can I with for in heaven, (O my Lord!) but evernal life ? and what need I defire upon earth (O my Jefu!) but your only love? O my foul! Why feekest thou elsewhere that which thou canst no where finde, but in thy God, thy Jefus, thy Saviour; in whom are all the true treasures of science and wisdome, who is thy only center, reft, fatietie, and fecuritie.

O what is all worldly knowledge but vanitic of vanities? how mean and foolish is all wildome, which provides not for eternitie? Ab, my good God! how it grieves me, that I have given so much of my pretious time, to the pursue of such poor studies, and getting such ampty notions, which now I perceive do so little profit me, in order to this only folid and Soul-faying-science? Lord! I will henceforth employ all my diligence, endeavours, time, talents, wit, will, intentions and pretentions, upon that alone which will not advantage your honour, and best advance my falvation. My whole studie shall be to know you, (O my God, and my all!) to con-

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template you, to please praise, and love you in this world, that I may live and reign with you in your glorious Kingdom of Eternitie.

6. The other three branches of Modesty, are Vertues helping us in the ordering and managing of the outward motions of our bodyes.

1. By our befeeming carriage.
2. By our fitting recreations. 3. By our

decent cloathing.

Ive me also, (O liberall Bestower of all Tovely Qualities!) these external Graces, beseeming my condition, and suitable to my calling: That so my Inward and Outward composure; my soul, my bodie, my senses, and all that which by your permission) I am, making up a perfect harmony of all holy. Vertues; I may become pleasing to your divine Majestie, profitable to my Neighbours, & instrumental to my own perfection & salvation.

7. The Conclusion of this Exercise; with an humble Petition for perfect and Christian

Temperance.

And now(O great and glorious Creatour!)
who have made all things for my use, and
me for your service; Grant (I beseech you)
that I may nevermore violate your sacred
order and design.

O let me not rest in any creature, which is fo much inferiour to my noble nature; but terminate my love in your blessed self, who

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The eighth Exercise, &c.

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only are above me. Where elfe, Alas/can my understanding find a soveraign Object to satiate it, or Center to content it, but you, O supream Verity! Where can my will, meet with a perfect selicitie whereupon to fix its affections, but you alone, O essential Goodness!

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Let me not therefore leave you, the folid substance: to love the Figure, which so lightly fades away: But give me (O gracious Lord God!) your efficacious affiftance, that I may make such temperate use of the world, as if I us'd it not; that so living out the remaining daies of my Pilgrimage, Soberly, Vigilantly, and Faithfully, according to my calling; I may Loyfully, Höpefully, Confidently, and Preparedly, expect your coming (O my merciful Judge !) having my Reins girt, with continence, my Lamp lighted with charity; Staff in hand with prompt Obedience to all holy Ordinances; and finally enter with you (my Souls dear Bridegroom) into your mar riage-chamber of eternal delights in your happy Paradife.

Paragraph. 4.

Of Penance, and Confession.

Since Penance (according to the facred Councel of Trent) is a dutie infe-

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parably annex'd to the state of Christianity; and that every ones life (in whatsoever condition) should be a continual practice and perseverant performance of Penance, during the time of this our earthly pilgrimage: We shall endeavour to deliver with all possible brevity, distinction, and clearness,

First, such Necessary, Essential and Fundamentall truths and tenents concerning Penance, as are unquestionable amongst all orthodox Doctours, and proper to be known by every Penitent, for the due exercise thereof.

Secondly, we shall descend to the practicall, and most important part of Penance; which is Confession: setting down such Preparations. Examinations of the Conscience, and Acts of devotion, as are to precede it; such as are to accompany it, and such as are to follow it.

Thirdly, we shall add a larger Examination of the confeience, or Catalogue of sins; for their help and benefit, who defire to make a good general Confession.

ing Penance and Confessions, concern-

I. The necessity of Penance.

WE are by nature the children of wrath, & being heirs of our first Parents malediction, we are with them banish'd out of Paradise.

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dife, and abandon'd to labour and toyle upon earth, where we remaine flaves to our irregular passions, under the tyrannical yoak of Death and the Devil.

Now there are but two means to redress these miseries, & to recover the divine sayour and friendship, (and consequently to regain Leanen) to wit, Innocency and Penance.

Penance, concerns all Sinners: as being the fole means, cstablish'd by God, and left by Christ JES US to his Church, where by to appeare our irritated Greator, to satisfy the divine Justice, and to restore us to our lost heavenly inheritance. Luk, 15. Un-lesse you do Penance, you shall all likewise perish.

2. Penance is the chief Exercise of a Christian.

Hence is follows, That Penance is the most necessary, important, and excellent

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cellent Exercise of all Christians: since all must either perish or do penance; and it is an Article of our Faith; that Penance, is so absolutely necessary for all sinners, that without it, there is no hope left of obtaining pardon for their sins, of regaining Gods favour, of saving their souls, and of enjoying eternall happiness.

3. Penance comprehends the Vertue of Peanance, and the Sacrament of Penance.

LL which is to be understood, both of an interiour Penance, (which is an act of the Vertue of Penance;) and of an exteriour Sucrement of Penance, (which is commonly called Confession.)

By the Vertue of Penance, The Sinner is to detell his impicties, with a firm resolution of no more offending the divine Majesty: By the Sucrament of Penance, he is to accuse himself of them, with an earnest defire to repaire the wrongs, and satisfy the injuries done to the divine Instice.

So that to obtain pardon for his fins, he must of necessity have both an inward, fincere, Christian for row and repentance; and also (when it may be obtain'd) an outward confession and accusation of his crimes, accompanied with such conditions, as shall be hereafter specified.

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4. The Sacrament of Penance confifts of these four Parts.

1. Contrition of heart: 2. Confession of mouth, 3. Satisfaction of works, (which are its material Parts.) 4. And Absolution of the Priest, (which is its Form.)

2. Of Contrition : the first Part of Penance.

A Sinner cannot duly perform this important affaire of Penance, unless he conceives (as aforesaid) a forrow for his past offences, at (1900,000 To one)

Imperfect: (nonline bolles vinem

on the confideration of Gods love and goodness [2°.] Accompanied with an inward, sincere, and cordiall deterration of the committed crime. And [3°.] joyned with a firm purpose and resolution of suture amendment,

It is Imperfect, when our forrow proceeds, [19.] either from the fear of Hell. [20.] or from the defire of Heaven, [30.] or from the

foulness of the Sin it felf.

The first is called Contrition, the second

tain pardon; and therefore it must be accom-

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panied with a Sacramentall Confession, to render it effectual for the remission of fins, and reconciliation to the divine grace & friendship.

Contrition, is so Excellent, that S. Cyprian esteems it the very best thing which a mortall creature can offer up to her Creator, It is so Powerfull, that S. Ambrofe fays, It opens heaven, shuts up Hell, cures all the fouls difeases, repairs all our spirituall ruins, and ferves as a Sponge to deface all iniquities. It is To pleasing to God, that (fings the Royal Prophet) he never rejects an humble and contrite heart, but ever receives it as a most perfect Sacrifice. It is so easy, that a moment may conceive it, an instant may produce it, For neither the shortness of time, (says S. Cyprian,) nor the extremity of the last hour, hinders the pardon of a Contrite penitent. Finally, it is so Profitable, that (fays the same Saint) it not only obtains pardon for past offences, but gains also a future crown of glory.

But this perfect Contrition, (First) must proceed from a motive of the love of God, and not for any servil Fear: As when a Child having offended his Father, grieves not so much for fear of being disinherited, as for hauing been, disloyall and disobedient to so lo-

ving ad beloved a Parent.

Secondly, It must be accompanied with an inward, fincere and hearty detestation of the

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Now this forrow for the fin, this detertation thereof, and this resolution of amendment, grounded on the consideration of Gods goodness, (which constitute the effects of perfect Committon) must be, first exceeding great; For as man is bound to love God above all, so he ought to hate fin above all.

Secondly, They must be generall, absolute, and universal excending then solves to all sins what soever, without the least conditional referve of affection to any one; For what will it availe thee, O sinner! (Tays S. Gregory) to be forry for thy Anger, if thou studiest Revenge? What will it serve thee to detel Uncleannels, if thou continues in Coverous nels.

Confession,) at least, the Absolution, for they being (as aforesaid) of the essence of the Sacrament of Penance, must necessarily go before the end thereof, which is the Absolution.

fourthly, There needs no wocall exprestion of this Solviow, Detestation and Resolution; 94.

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lution; for an inward feeling and conception thereof in the Soul abundantly fufficeth.

Fifth, Neither is it necessary to conceive as many Sorrows; or form as many acts of Detestation, and Resolution, as you have committed fins; for one only generall, sincere, and hearty Sorrow, one Detestation of all that is opposite to the divine love and liking; one Resolution of amendment, includes all former and future crimes and offences.

3. Of Confession, the second Part of Penance.

Onfession, is a declaration of your Sins to an approved Patiest Now to the end you may declare your fins exactly you must must also as a second to a sino during

abbound Before Confession, Blench

Confeience; For 'tis not enough to prefent your felf to your Confessarius, and there relate what comes then to your memory, or what you have learned by rote out of books, or what you formerly us'd to say: But you must seriously apply your thoughts, for some space of time before Confession, to consider the true state of your Soul; to search (as the Council of Trent commands) into the most selected corners of your Confession, and to carry with you to Confession such dispositions as

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are requifite for the obtaining of Abfolution.

2, This Examination of Conscience, may be either in order to a Generall, or an Annuall, or a Monthly, or a Weekly Confesfion : and accordingly more or less time, must be alotted for its due performance.

3. The Necessity of this serious examination of Conscience before Confession, appears; In that the Penitent is obliged to accuse himself distinctly of all his Mortal Sins, with their aggravating circumstances, their qualities, and their number: Now he cannot Confess them, unless he knows them, nor diffinctly know them, unless he hath diligently confider d them, votage ne or

Whence it follows, First , That if the Penitent omits or forgetts to Confess any one Mortall Sin , through defect of his precedent examination, his Confession is not only fruitless, but finfull and facrilegious; as if he had voluntarily conceald it; because, though his intention was not directly to omit it, yet his supine negligence directly and formally expos'd him to the danger of making an imperfect Confession. Boy year district same

Secondly, It follows, That a Penitent prefenting himself to Confession, without this precedent examination of his Conscience, ought to be fent back by his Ghoftly Father without absolution: Unless, [1°.] the Con-

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fessarius will take the pains to supply his defect by interrogating him upon all such particular points, as may any way concern his
calling, & state of life and conversation. Secondy, Unless the Penitent be very weak and
infirm, or very ignorant & simple, or a meer
Idiot: in which cases, the discreet Confessor
may undoubtedly supply their impotency; but
he cannot exempt the common and general
fort of Christians from this serious examination of their Consciences, which the Council
afferts to be absolutely necessary.

Thirdly, It follows, That such Penitents, as will Confess no more than they are asked nor utter a word of self-accusation unless it be forced out of their mouths, ought not to receive Absolution: because there is just reason to doubt of the validity of such Confessions; since the Penitents seem to be altogether ignorant of the state of their own Consciences, to have been supinely careless in the consideration of the qualities, circumstances and number their crimes; and lasty, to want a due sense of sins heynousness, and a true horror, hatred and detestation thereof, and yet nevertheless all this is necessary for a good Confession

Fourthly, It follows for the same reasons, That such Penitents as make use only of certain Books, and set forms of Confession;

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relating only fuch things as they there finds and no more, wiphout any fearch into their outrinsminum but out of meer cuftoon coming to Confession always with the fame thing and declaring them in the fame manner : do alto abuse this Sacrament. We condemn not the right use of fuch pious books, but wellsioufly advise all Penicents, that (befries them) they will dive into their own confciencos to find out the root of their offences, and to confider their own evil affections, inclinations, customs, together with the nature, number qualitie & circumftances, of their crimes, shae fo they may accuse themselves accordingly. For what Book can possibly discover the true state of each ones peculiar Soul and Conscience?

A Before you begin the Examination of your Confeience; you must humbly beg the divine assistance, since it is by Gods particular Grace and extraordinary Favour, that any Sinner returns to him by Penance. You must therefore elevate to him your heart and affection, earnestly imploring such heavenly success as is necessarie for the making a good Confession, which is to you a matter of so high a consequence and importance.

And consequently you are to ask, 1. Light to see your fins, and to know the true state of your Soul. [2°.] Capacity, under-

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ly a franding and memory to express them rightly in Confession. [3.] the Love of God, and frength of Resolution to deter and hate them. [4.] All that is requisite to delitoy fin by fincere Penance, to be reconciled to the divine Majesty, to obtain his mercy, to appeale his anger, to satisfie his Justice, and to establish his empire, his sanctive, his glory in your whole interiour and exteriour man.

After this you may do well to form an act of Pure Intention; protesting, that you pretend by this present Confession to acknowledge the disorders of your life, to obtain pardon for your sins, and to get state by vertue of the Sacrament for your successful for your s

6. Then, driving all other thoughts out of your mind, settle your self, by a serious application of your spirit, to the examination of your Conscience, (making use, if your please, of some one of the Methods hereafter described in the particular directions for Consession.)

But beware [1.] of over-much entirest nestines, impression, anxiety, or disquiet, in your examination. [2.] of over-much serupate sity; contenting your self to remember the greatest and most dangerous; hiding the rest (of your venial fins) in Christs sacred wounds, and drowning them in his precious bloud.

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[3.] of overmuch tediousnes; like those weak fpirits; who to make an eight-days-Confeffion, must have four-hours-time of Recollection, and are troubled when it is denied them: for furely the discussion of the Conscience is not to be measur'd by the length of time, but by the attention of the Spirit. [4°.] Be fure to Confess nothing, but that for which you are forrowful, and which you purpose to amend. [5°.] Indefects and imperfections, mention only fuch in Confession as you defire to corrett in your felf, and the rooting out whereof would make most for the encrease of your peace, of humility, of purity of heart, & liberty of spirit. [6°.] Above all thin 35, beware you go not to Confession pro forma, out of custom, or for company; for fuch persons seem scarcely to detest fin sufficiently, nor purpose amendment resolutely, and consequently put themselves in danger of committing a facriledge by coming to the Sacrament indisposedly.

conscience, forget not to frame an Act of Contrition, detesting all your fins in general, and those in particular which you have now remembred and remarked in order to your

present Confession.

In Confession.

1. Your Confession is to be accompanied with these Five qualities and conditions, which are necessarily required to make it

The First and principal condition of a good Confession, is Integrity, that is. You must exactly, entirely, & (sigillation, lays the Council of Trent. self. 14.c.5.) one by one, accuse your self of all your mortal crimes, (with their number and aggravating circumstances,) be they never so secret, so infamous, so enormous; be they interiour in thought, or exteriour in word or action; be they hidden or manifest. For who so conceals any one mortal sin, either through shame, or through malice, or through his own culpable negligence & want of due examination; invalidates his whole Confession, turning it to his own Consuston, and of the Sacrament making a Sacriledge.

The Second Condition is Humility; that is, you must humbly acknowledge your selves culpable, and not excuse your crimes, or cast your faults upon others, upon the occasions,

upon the temptations, &c.

The third Condition Clearness of expression: that is, you must deliver your Confession in such distinct and intelligible words, as may make your fins plainly understood, and the state of your soul clearly known to your Confessor, (who sits in that Tribunal, delegated by the divine Majesty, to judge of the Penitents Conscience.)

The fourth Condition is Simplicity, that is you must declare your fins, truly, nakedly, inar-

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al, w tificially, and undiffemblingly; without multiplicity of words, circumlocutions, exquifite phrases, fruitless repetitions; and unnecessary circumstances, especially in venial sins; For all this doth but disguise, consound and obsquee the Confession.

The fifth Condition, is a fense, forrow and feeling of your sins beyond ness; that is, you must put on the person & posture of a devout, modest, poor criminal, appearing before his dreadful Judge; imitating the Publican, who fighing from his heart, casting down his eyes, and smiring his breast, deem'd himself unwarrhy all grace and favour.

2. Out of which Conditions, you may eafily gather what abuses you are so avoid, As,

Finst you must take heed of going to Confession, like some lewed Libertines, who by their light carriage and laughing countenance, shew how little serious they are in a

matter of to great moment.

Secondly, Let not your Confession consist of Negatives; tiring your Confessors ears with these like fruitless and superfluous expressions: I have not low'd and serv'd God as I should; I have not praied so fervently, frequently, faithfully as I should, see, Surely the heavenly Citizens might say as much; and were you guiltie of no heavier crimes, you might deserve to be plac'd upon the Altar, as most worthy of a Saintshouour and worthip.

Thirdly, use not Indefinite tearms, in relating your fina; Like some who will fay, Perfons in my place, of my calling, in my condition, de sometimes tell untruths; People are apt to hear and speak some words of detraction, &c. For your Confession must be perfonal, and your accusation must be limited to your own particular action,

Fourthly, beware also of these like conditienal ways of accusation; If I have sworn, ly'd, detracted, I ask God pardon: For your Con-

fession must be absolute and positive.

Fifthly, Nor let your Confession confist of generals, by faying, I have been proud, idle, envious, &c. Neither imitate fuch, as having little to lay (by reason they want a true selfknowledge, or have fail'd to make a due examination of their confcience) accuse themfelves of repidity, indevotion, infidelity in answering to holy inspirations, Sec. For you are to particularize the number and circumthences of your grimes, and declare that lingle action or omiffion which is finful.

Sixthly Do not indifferently declare a third persons sault or impersection, to palliate or extenuate your own crime; faying: I have a husband, a Son, a Servant, to froward, troubleforming uly that I am formations urg'd to Anger and imparience, Acc. For, this is not to accuse

your fine, but execute your left.

Seventhly, Much less are you to express your great offences in extenuating terms, by faying, I have let flip fome idle words, and they were fometimes tending to dishonesty or detraction; For this is to cover the crime, and to commit a facriledge.

Eighthly, Avoid these two extreams; Of fpeaking over-lowd, least others may hear you; or over-low, least your Ghoftly Father should

not understand you.
Ninthly, Abuse not your Chostly Fathers ears and patience, (and indeed the Sacrament it felf) with impercinencies, or any thing whatsoever concerns not your Conscience; For, to talk (during the time of Confession) of trivial, temporal, or indifferent bufineffes, which may be deferred; is to prophane the fanctity of this high Tribunal.

Tenthly, Imitate not them, who whilst they

are at Confession, gaze up & down, play with their Beads, or fingers, & relate their fins with as little feeling, as if they recited a Romance: For the exteriour disorder & irreverence declares the interiour indevotion & negligence.

Eleventhly, Run not to every new-coming Prieft; like some vagabond spirits, who no fooner hear of a holy, devout, spiritual Confeffarius, but presently they have an itching defire to make a trial and taft of him: For this favours over-much of curiofity and levity.

Twelfthly,

Twelfthly, Leave not your ordinary Ghoftly Father without a just and warrantable occasion and necessity: Much less should you do it, when you have committed some extraordinary crime, for sear of incurring his ill opinion or disfavour: For this is a manifest sign

of excessive pride and hypocrific. and a sales

Thirteenthly, Neither ought you to diflike him, because he sharply reprehends you for your errors: or suspect his affection, if he speaks home to you for your correction: For all such exceptions, are the meer tricks of self-love, not the arguments of solid repentance; since who so truly conceives himself a grievous criminall, will not covet to be cheed, but be well content to be chastised.

Fourteenthly, If you go often to Confession, (as surely all zealous and devout Christians should) you may do well to mention briefly, and without any circumstances, some one sin of your life past, (for which you are certain to be most heartily sorry;) that so you may both secure your own Contrition;

and the Priests Absolution.

Fifteenthly and Lastly, End not your Confession abruptly, as you would an idle story, or by saying as some rude penitents do;

There's all. I have no more, &c. But add some suchlike words, For these my offences, &c. As is hereafter set down.

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and I rate of ther Confession.

a aring concluded your Confession, you are to yeld an humble and attentive ear, to what your Choffly Father shall cellyou. If he questions you; answer him clearly, fincerely, punctually: If he chides you, take it patiently; If he fayes little or nothing to you, trouble not your felf; but bowing down your head, embrace the enjoyn'd penance, and receive your Absolution.

2. Departing thence , full of outward respect and reverence, and of inward joy and comfort; retire your felf into some place of quiet, and there recollecting your heart and fenfes; conceive your felf to be the prodigall childe receiv'd into favour; and then extafi'd at the confideration of your Creators boundless love and mercy , render him most hearry thanks for having to freely pardon'd your ingratitude, difloyaky and disobedience.

3. Beware of discovering to others what your Ghoftly Father faid unto you, or what Penance he enjoyn'd you. For that which paffes in this Sacrament, Isould be on all fides

kept fecret.

4. Your are not to cast your cycsany more upon your particular offences, nor to trouble your felf by reflection, whether they be well confess'd or not: but turning your heart sweet-

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detell whatfoever is contrarty to his divine itking ; aild remounce all that may put any obstacle between your foul and his love.

5. Know affuredly, That if you have made your Confession sincerely with all the necessary and elentiall conditions and dispositions which ought to accompany it, you are alfo abfolv'd from all fuch mortall fins, as you may have on mirred through forgetfulnes , according to the express decision of the Coun-

cill of Trent feff. 14. c. 5.

6. But if norwithstanding all the morall and necessary diligence you have employ'd, you have omitted to confess some mortall crime, which recurrs afterwards to your memory be not at all troubled or difmaid thereat; for all you have to do in this cafe, is to mention fuch mortall fins (thus omirred and forgotten, Jin your next Sacramental Confession.

7. You may do well to excite your felf to a new forrow for your fins; supplying your defest therein, by borrowing that, which your Saviour felt in the Garden , in confideration of these very crimes in particular, by

you now confessed.

8. Renew your good purpofes of amending your life, and make fresh protestations to

9. Say devoutly your enjoyn'd Penance, thinking it small in regard of your fins,

and therefore adding other prayers, hereafter set down, as your leisure and devotion shall permit; and offering up to your Soveraign Creator, for surther satisfaction of your crimes, the merits of his Son Jesus, the Milk of his Mother, the blood of his Martyrs, the Innocency of all his Saints.

rage, for the performance of, and perfeverance in your well made Resolutions: and for the faithfull keeping your promises now

made to God and your Ghoffly Father.

4. Of Satisfaction, the third part of Pe-

Satisfaction, is a payment of the temporall punishment, which is due to fin, (by reason of the injury done thereby to the divine Majesty) by the performance of such penal & laborious works, as are imposed by the Chostly Father. For the declaration whereof, note these following Maxims, containing briefly all that is necessary to be known concerning this matter.

1. That when the Sin is pardon'd, the punishment remains. For the Sacrament (of Penance, or Confession) remains only the Fault primarily, and the punishment secundarily, according to the servor of the piecus Penitent, and the quality of the im-

posed Penance.

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2. That this punishment must be paid and discharg'd; either in this world, by the performance of good works, and the gaining of Indulgences; or in Purgatory, if fufficient: Penance be not done during our life time.

3. That it cannot be determin'd what: punishment is sufficient to satisfie for a mortal fin: this being a thing known only to God, who alone knows the grievoulness of the of fence. So that when the Canons have ordain'd seven years of publick Penance for certain heynous crimes; it is to be understood as an external edification of the Church, not as an equal fatisfaction for the fin.

4. That the Penance impos'd by the Confellor is not effential to the Sacrament; which may be valid without it : as if the Confessor should forget to enjoin any Penance; or, The Penitent should die before he accom-

plishes it.

5. That the Satisfaction, which is effential to this Sacrament, confilts in the Refolation of the Penitent to perform the obligation annexed to his fin of repairing the injury he hath done the divine Majestie, either in this world or the next.

6. That fuch a Sinner, as will accept of no Penance, neither in this life, nor in Purgatory; is uncapable of Absolution: because this obligation of doing some Satisfaction, is effential to this Sacrament.

7. That such a one, as is content to satisfie in Purgatory, but will do nothing at all in this life, ought not to be absolved: because he may be justly reputed not sufficiently Contribe for his fins, by reason of this rashness, presumption, and plain tempting of God.

8. That the works which are proper to facistic for our Sins, are Penal works; and

reduc'd to their three kinds,

Prayer, which comprehends all forts of Devotion.

Fasting, which includes all kinds of auste-

rities.

Almesdeeds, under which are contain'd all works of Mercy and Charitie towards our

neighbour.

And these three sorts of Penal works, are therefore chiefly recommended to all penitents; because of their conveniency to satisfie for their three common sorts of sins. Is Against God, to which Prayer correspond's 2. Against their Neighbour, for which Almesdeeds are instituted. 3. Against Themsselves, for which Fasting isordain'd.

9. That though (as aforefaid) the Penitent be obliged to accept of fome Penance, to the end the Sacrament may not be rendred imperfect: yet he is not bound to accept of what Penance the Confessor imposes upon him; but he may lawfully demand to have it moderated,

or chang'd into something more easy: For he is not obliged under any pain of mortall sin to obey him in any thing else, than in re-

ceiving his absolution.

accepted any Penance impos'd upon him by his Choftly Father; he is absolutely obliged to accomplish it: Yet if it be a light Penance; (as thee Paters and Arts) or that he omits some small parts of it; such an omission is only Veniall, by reason of the littleness of the matter.

rime for the accomplishment of the Penance imposed by him 4 and accepted by the Penitent in Confession: It is to be performed at the first opportunity: because it is probable, he so intended it; to the end the Penitent might speedily satisfy for his offences, and carefully preserve himself from sucrefalling.

plishing the Penancespeedily, is no mortall fin; unless it be a notable negligence, and in some dangerous circumstance; the judgement whereof depends upon the Confesiors

Prudence.

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Particular directions, and Pra-

BEFORE CONFSSION.

He Penitent, who resolves (by Gods grace) to make a good Confession, must (according as opportunity shall suffer, and devotion serve) perform these three things, before he presents himself to his Ghostly Father:

First, He must Consider.

Secondly, He must examin his Conscience.

Thirdly , He must pray.

Hat the discussion of your Conscience and the Consession of your fins, is a toveraign remedy, against blindness of heart: and weigh with your self, how dangerous a thing it is, to defer your conversion, to linger out in wickedness, to make bad Confessions; since you know not, but that such wilfull malice may cause God in Justice to leave you in finall blindness & impenitencie. This needs no explication, but application: If one should tell you, This year you shall be drawned, would you not beware of water? Do so of fins, and their occasions. Why will you still heap up wrath against the day of wrath?

wrath? There is nothing furely that doth more harden the hearts, and blind the understanding, than the abuse of the Sacraments, and the wilful resistance or neglect of Gods call and inspirations.

2. Consider, how easily a blind man is deceived, how dangerously he walketh, what comfort he wanteth? Apply the same to your foul, blinded with sin, and ponder well these

places of holy Writ are of he

Currite, &c. Run whilst you have light, least the darkness of death should overtake

you.

Quesivi, &c. I have sought after you, and you would not be found; now you shall seek me, and you shall not find me; but you shall

die in your fins

dog, 2. by a child, 3. by a staffe, so a blind Soul is led. 1. By custome in sin, to which it returns as a dog to his vomit. 2. By affection to creatures, as a doting Mother thinks her black child beatiful. 3. By passion, for then having a staffe, you will strike friend or soe. Beware in time, and permit your self to be ruled and directed.

4. Consider, what a madnesse it were for you, to kil your self with that weapon, which is deliver'd into your hands for the defence of your life; And is it not a far greater phren-

fie,

which is provided for your souls life and preservation? Is not Confession the Sacrament of grace and reconciliation? O! Let it not prove your bane and damnation.

field are the cloud-hearted, for they shall see Gad. Without some degree of purity, tis impossible to see renjoy and possess him, who is Purity it felf. Consider then seriously what you must do, and which is the readical and surest means to get this paritie?

house, your cloathes, your body clean? is not your Soul more worth? Surely, could you behald the beauty of a pure & unsported Soul, &c.

foul, and make its case desperate at the hour of death? Bad Consistions. And what will than most comfort it? Good Confessions; that is, To have done your dutie, and used your best made your in the exact and faithful performance of this most important business, which is all God requires at your hands. Prevent therefore, and provide in time. Do it event therefore, and provide in time. Do it event therefore, and provide in time.

8. If you will employ more time in confideration: Rend and ruminate the 23. Chapter of the full Book of the Imitation of Christ.

is deliver'd into your hands, for the defence

miunale; And is ignor, a far greater phien.

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Examine.

Nyocate the divine Light to see God, and your fee; his governess and your naughtiness; that you may praise him for the one, and obtain pardon for the other. Saying briefly thus.

A prayer before the examination of

Description, and Cod of love, grant me time light, and love, and time wifedome; that I may impartially different what doth please and displease your divine Majedie in my foul; for I most carnethly define to detect and deface the one, and to embrace and increase the other. Illuminate the eyes of my understanding that I may trilly see my fins, and imperfections; enable my memory, that I may duly confess them; strong hen my will, that I may resolutely amend them; and change my whole man, that I may sleep no longer in death and deadly ho.

Omy soul! give up an account of thy stewardship since thou hast not long as hold it! Fool! This very night thy Soul shall be taken from thee; and what then will all these impure and impertinent thoughts, desires, words, affections and actions, profit thee? To what purpose gainest thou even the whole world, if thou losest thy own ford. O Martha! O. M. thou art troubled about many

things,

things, when as there is but one only thing which is absolutely necessary. Return therefore into thy self, and turn to God. Lament, Repent, Amend.

A form of Examination for such as Confess often.

Mongst the many forms of Examination of Conscience, make use of some one that seems to you the clearest, easiest, fullest, and most suitable to your gust, devotion, and condition; as thus:

r. How long is it fince my last Confession?

2. Where, and with whom, have I fince that time conversed?

3. What employments have chiefly taken

up my time?

4. What fins and imperfections am I most inclinable to?

5. What is the charge and duty, to which

my Vocation obliges me?"

6. With what intention have I done my

A form of Examination for proficients, and Religious persons.

Or thus:

God, in Works, of disobedience, propriety, immodefile, indevotion, &c.

2. In.

dishonesty, untruth, pride, passion, &c.

3. In Thoughts, of curiofity, vanitie, fenfuality, impurity, disdainfulness, spitefulness, &c.

4. In Affections, and defires, and intentions, against Charity, Chaftity, Humility.

Hat fenfuality, in meat, drink, fleep,

2. What curiofity, of eyes, ears, tongue,

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In.

3. What vanity, pride, complacency?

4. What Tepidity, distraction, negligence, in Office, prayers, recollection, devotion?

5. What uncharitableness, in words, cen-

fures, judgements?

6. How impatient, disobedient, soon dis-

quieted for every toy ? Women and you and

7. How partial in my own case, in defending my own opinions, in point of propriety?

Or thus.

1. Have been very irreverent, indevote, diftracted through my own fault in performing the divine office and other prayers of obligation, especially twice or thrice.

2. I have been defective in charity towards others, externally or internally; espe-

cially

cially in speaking or judging ill of them, or in such a manner, upon such motives, and so often

fign'd, froward, out of pride, seorn of others, seds love, sec. especially two or three times in such manner; as by uttering vain, distainful, distassful words, by hypocrisic, by in ternalloomplacencie; by self-opinion, see or by external shew, complaining, imparience, see.

4. The fourth point may be concerning fuch a particular fin, as each one shall find himself most inclined unto, and wherein he most frequency fails.

Or thus.

Hey that define a more large and particular catalogue of fuch fins and imperfections, as even good and vertuous perfons may sometimes fall into may examine themselves upon the following heads; And if they find themselves guilty of the crimes there mentioned, let them mark and remember them in order to their Consession, passing the rest over and omitting them.

Against God!

Against God!

Against God!

Liand evening exercises of Devotion, dedicating your first and last thoughts to the divine Majestie?

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mental prayer, in reflecting upon your properties in return and perfection, in the examination of your confeience, as you refolved, as you promised, as you were enjoyeed?

gure intention for Cods honour and glory,

to defend the Truth, to encoustrainer and to

not only upon daies of obligation, but upon other daies, when you had time and opportunity?

5. Have you well spent your time, especially Sundaies and Holidaies, in pious exerci-

fes, reading, praying ?

6. Have you omitted any good action for humane respects, temporal interest, fewile fear?

7. Have you spoken reverently of God, of the Sacraments, of Faith, of Church ceremonies?

8. Have you fought felf-satisfaction in your practises of devotion, more than your souls advancement?

9. Have you done your devotions meerly out of cultome, negligently, tepidly, with different, with repugnancie?

ly corresponded to good & holy Inspirations?

11. Have you fleighted, censured, inder-

valued the waies and devotions of others; to

remembred his presence, or rather totally extroverted to creatures !

Gods cause, to encrease his honour and glory, to defend the Trnth, to encourage vertue, to better your neighbour, to correct such as have opposed all these things?

divine disposition in sicknesse, pains, crosses,

and all accidents?

15. Have you faithfully refifted all suggestions of infidelity, of distrust in God, &c. both in prayer, and at other times?

Against your neighbour, who is, either your Superiour,

1. Have you refused to obey your Superiors, out of pride, self-conceit, obstinacie?

2. Have you murmur'd at their commands, abetted others in their rebellion, given ear and way to their murmurations and obloquies?

3. Have you been troubled, peevish, impatient, when you have been told of your faults,

chidden, corrected ?

monitions, corrections, advertisements: or censur'd their proceedings.

5. Have

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eriors, acie? ands, en ear oblo-

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Have

Superiours?

5. Have you spoken contemptibly of your

6. Have you nourish'd a certain aversion, or

disgust, or dislike, against your Ghostly Father, or Spiritual Director, because he is too fevere, or too facile, or for any other cause.

Or your Equal.

1. HAve you offended your Brethren, Sisters, Companions, fellow-students, husband, wife, by injurious, outragious, threatning words?

2. Have you blasted their fame and reputation, by any fort of detraction; and how

heinoufly?

3. Have you judg'd rashly of their actions and intentions; and utter'd your judgement before others?

4. Have you rais'd any reports either true or falle; or caus'd any discord, wittingly or accidentally ?

5. Have you been envious at their good,

either spiritual or temporal?

6. Have you been harsh, froward, peevish towards them in your carriage, speeches, conversation?

7. Have you taken pleasure to vex them, anger them, mortifie them, and thereby provok'd them to fwear, curse or any way offend God?

8. Have you mock'd at them, confound-

Particular Devotions 194 ed them, fleighted or contriffated them, or deided their devotions? io, northers nor your Inferioune yould. d I.T Aye you taken upon you, to curb, I check, chide them upon all occasions, our of pride and arrogance 2. Have you scorn'd them, reproach'd

them, upbraided them of their corporal or

spiritual imperfections?

3. Have you exceeded in reprehending their faults? or not done it at all upon just occa-

4. Have you had the charity to bear with them, compassionate them, assist them, counfel them? Is to vinter b'aboutoy syar

5. Have you willingly heard their excuses, and admitted their just defenses; and been ready to pardon them? as you sval

6. Have you commanded only just and rational things; or done it with overmuch im-

periousnels, harfhnels, fexerity?

7. Have you been partial in your affection: or conceiv'd an aversion from some one upon light occasions?

8. Have you been carefully folicitous or them under your charge, and provided

oth for foul and body?

busile your Judgainst your felf

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vertuous, just ? insbinds , stolered 5. Have you given way to thoughts of vain-Confession of to the a most visitive barry role

o for Have you not permitted overmed eafe to your body, pamper'd your flesh, yielded to fenfuglity a good slode rayo arms of earl

7. Hach your conversation been edificatory, modest, moderate, not over-light, nor a in that they have no will to cossabasyal inv

. 8. Have you prefer ld your feit before cthers, been over-forward, proud, troublesome in company?

9. Have you not publish'd your own praifes, related your own, actions out of a vain defire of effect, lead ynoy of such y

10. Have you spent overmuch time in play, divertisements, useless employments, & thereby omitted your devotions? K 2

of complacencie, or for any other respect or reason?

12. Have you been sedulous, circumspect, conscientious in your charge, office, employ-

ment, condition ? not more more bot

If you have committed any of the more grievous crimes, not here mentioned; your own memory will easily suggest them unto you; for a soul that is tender, delicate and desirous to serve God, cannot possibly forget any such mortal offence, which so much

grieves and afflicts her.

'Tis therefore abundantly sufficient for such devout Penitents, as make frequent use of Confession, to use a moral diligence, and take a competent time for the examination of their Conscience, without troubling themselves to turn over those long catalogues of Sins, which are proper only for the making of General Confessions: satisfying themselves, in that they have no will to conceal any thing from the knowlege of their Ghostly Father.

Pray.

HAving thus, without anxiety, perplexity, and scrupulositie, examin'd your Conscience: say thus to your finful foul!

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A Prayer after the examination of

A H! frail, weak, wicked wretch! Are thou not asham'd to remain still in thy wonted negligences, imperfections, tepidities? to fing still the same sinful song, after so many years past over, so many iterated Confessions, formany received Sacraments, & formany good Resolutions made to the contrary? Wallowest thou still in the fame mire, and lyest thou still snorting in the same bed of sensuality? Omonstrous ingratitud! If thou wert now funmon'd to give up thy just accounts; what could'ft thou answer for so much time mispent, fomany inspirations neglected, so many graces abused? Thou approachest nearer death and Eternity, but recoylest backward in religious piety & perfection; Wilt thou still ly fleeping fecurely in this dangerous lethargy? Is this the grateful and dutiful fervice thou rendrest thy Creator, for having afforded thee all convenient means to do penance, and for having fo patiently expected thy conversion and amendment?

Alas, my confounded foul! What will become of thee? What course wilt thou steer? When and how wilt thou begin? Ah finful wretch! Prodigal childe! Disloyal friend? Sue to thy Physician; Return to thy Father; Repent thee of thy disloyalty; Request:

K. 3.

pardon

pardon, grace, and love; Resolve to do penance for what is past, and to amend for the time to come. Deslaw, down limit! If

Yes, Lord! even this day, this hour, this very moment, will I begin to be a new creature; I renounce all my former follies; I renew all my former good resolutions; I consecrate the whole remainder of my life to your love and fervice : And for this end, I will presently leave such company, such curiofities, fuch vanities, &c. and abandon whatfoever holds my heart captive and my affections enflaved to the prejudice of your honour and my fouls perfection. I will with lingly undergo fuch and fuch difficulties, endure fuch contradictions, croffes, afflictions, and whatfoever your fatherly hand shall impose upon me. O all-powerful Creator ! since you have given me the Grace to frame this Resolution, give me also the strength and courage to put it in execution

Then endeavour to make an act of perfect Contrition: which contains. [1.] A Detestation of your fins past, grounded on Gods love and goodness. [2.] A firm Purpose of Amendment for the future. [3.] A Considence in Gods mercy. [4.] A Will to do satisfaction. [5] A total Resignation.

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An att of Contrition, and Prayer be-

My good God! Father of all comfore and compassion! Creator of heaven and earth, and Redeemer of my Soul! Behold here a poor worm, prostrate at the feet of your divine Majestie, humbly craving pardon for all his iniquities and impurities; T am gaing . O my fweet Lord Islu! to the tribunal of your mercy, to present my self before your Minister and Vice-gerent, and there to give you an exact account of my miserable life, by humbly confessing, detesting and lamenting all the ingratitudes, impieties, and spiritual fornications, which I have presumed to commit in your presence with so little respect, and for so vile and base ends, that the very remembrance thereof breeds an extream Shame, Fear and Sorrow in my now fenfible and penitent Soul.

Shame, for having left an infinite good, to embrace an empty, fading, filthy Nothing.

Fear, for having for sken the light of heaven and the life of eternity, to remain in eternal death and darkness.

Sorrow, for having offended you my God, who are to me so good, so merciful, so loving, and so liberal.

Oh! that my heart could rend afunder with true Contrition and Compunction;

K. 4

and

and my Eyes dissolve into a floud of tears, for having been disloyal to so faithful afriend, and disobedient to so free-hearted a Father I

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Mercy, O dear Father! to your prodigal Son: Mercy, O good Lord! to your finful fervant!

Give to my understanding, Light to see and know my faults; to my Heart, Sorrow to hate and detest them: to my Eyes, Tears to lament and weep bitterly for them: and to my Mouth, so sincere & entire a Confessio of them, as if it were the first good Confession that I enter made or should be the last Confession that ever I should make, which you only know, O my all-knowing Lord and Maker!

Jelu my Saviour and Redeemer! by all your pains and tears, by the prayers of your most Blessed Mother, by the past sorrows of all penitents, who are now in heaven, secure of their own salvation, and solicitous of mine, encrease my Contrition, and release my crimes; Pardon, O meek Lamb of God, who takest away the sins of the world! my past saults, pitty my present folly, and protect my suture frailty: that with a clean, quiet and contented soul, I may strive to please and praise you all my life time hereaster, and in the end, die happily in your savour and friendship.

O my crucified Jesu! my only hope and refuge!

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refuge! bathe me in your blood, beautifie me with your merits, bless me with your grace. By the tears that issued forth of your Eyes; by the prayers which came forth of your Mouths by the Blood which gushed forth of your Wounds and Heart; by all the pains of your Body, and pangs of your Soul; by all the mercies of your Divinity, and merits of your Humanity; by all that is dear and near unto you in Heaven and Earth; cleanse, quiet, cloath, comfort, and content, my sick, sinful, weak, wounded, and wretched soul.

In Confession.

Hen full of confident humility and humble confidence, cast your self at the feet of your Ghostly Father: in whose person, you are to consider two Priests, the one Visible to whom you speak, the other Invisible: which is Christ Jesus; whose place he represents; wherefore honoring them both, dreading the n both, and reverently inclining your head and body to them both, begin your Confession in this manner:

In the Name of the Father, and of the Song, and of the Holy Ghoft, Benedicite, that is, If beg your blessing! Which blessing being received; you begin your Conficeon, either in English or in Latine; Though having before recited it, in the examination of your Conficence, it is not necessary to repeat it here: Or you may do well, (when the want of time:

and the multitude of other Penitents, require halt) to abridge your Conficer thus; Conficer Deo omnipotenti, omnibus Sanctis & tibi, Pater, quia peccavi. I confessunto Almighty God, to all the Saints, and to you my Ghostly Father, that I have exceedingly sinned, in Thought, Word, and Deed.

Then without impertinent preambles, fay.

Accuse my self, That since my last Confession, (which was eight dayes, fifteen dayes, or a month ago) I have done this,

omitted this, &c.

Having declared briefly and cleerly, what you could remember; you may thus conclude your Confession: For these and all other my Sins and Impersections, I am heartily sorry, purpose amendment, and do humbly beg pardon of God, Penance and absolution of you my Ghostly Father: Men salpa, mea culpa, mea maxima culpa; Then bowing down your head and body, proceed with, I deo precor Beatam Mariam, omnes Sanctos, & te, Paser, orare pro me ad Dominum Deum nostrum. Therefore I beseech the Blessed Virgin Mary, all the Saints, and you my Ghostly Father, to pray unto our Lord God for me.

Whilf your Spiritual Father pronounces your Abfolution; produce (either with heart or mouth) some of these short acts follow-

ing.

for Confession. 1. Of Sorrow; O God! be : merciful to me a sinner: 2. Of Humility; Not unto me, Lord! but

to thy Name be given all praise and glory.

3. Of Love and Confidence; My God, and my All: My comfort and my content: my jocure rest and sole refuge; Remain with me

sweet Jesus, and it is sufficient.

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4. Of spiritual joy and alacrity; Take courage my poor, dejected, defolate Soul Jefus is our guide, and we are going to heaven: what matters it, whether we get or lose in this world, have friends or foes, fink or swim, live or dy upon earth? If Jefus loves us, and we him, it is enough. Live the Crofs, and my crucifed Redeemer : Adieu world, Farewel, self-love; Heaven is my home, Jesus is my hope and happines.

Alfo, At the time of Abfolution, Imagine you feel Christs facted Blood distilling into your foul; and that you hear those his sweet words, directed unto your ears: Go in peace; thy fins are forgiven thee; now fin no more, least some worse thing befal thee. O words

full of sweetness and comfort!

After Confession. R Erire your felf a while. 1°. To give God thanks. [2°.] To fay your Penance. 3°. To renew your good purposes and Resolution, [4°.] To offer up your felf and all your acti-

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ons, with whatfoever you are and have, to be hereafter employed for your fweet Saviours honour, love and service. [5°.] To beg of him, (who dyed on the Cross, with his Eyes full of tears, Body full of Wounds, and Heart full of Mercy, for the salvation of your soul:) to supply all defects, which may have occurred in this, or any other your Confessions.

Leanse me, O Lord, from my secret, sins, from my vitious cultoms, inclinati-

ons, and affections: and permit me not to, participate with others in their offences, nor to be involved in their crimes, by my consent and connivency.

Return my foul!into thy rest for thy Lord.

hath done well for thee.

What have I in heaven? and what would I: have on earth? O my God! you are the God of my heart, my part, my portion, and my inheritance for ever.

I defire to be dissolved, and to be with you, my Lord and Saviour! But who will free me

from the body of this death.

I would gladly be separated, not only from fin, and the occasions thereof; but even from this body of sin which I bear about me: That so being absolved & dissolved, my departing foul might unspottedly ascend to her eternal rest in the very Act of this vehement and amorous contrition. Yes,

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Yes, my good and gracious Creator! It would willingly be fequefted from my felf and all creatures; that I might be totally united to your felf, my first beginning, my final end, my hope, my happiness, my All.

It is good for me to flick fast to my Lord; to place my confidence in God my Saviour.

Let others feek other contents; I and my house will serve you, our Lord and maker.

A Prayer after Confession.

Merciful Redeemer of my foul! what praise, love and thanks shall I return to you, for having made a Bath of your Blond, and a Garment of your Grace, to cleanse and cloath my defiled and maked Soul in the Sacrament of Penance? Let my Body, Soul, and All that is within me, bless you evernally; and let Heaven, Earth, and all that is within them, say Amen, Allelniah.

Receive, I beseech you, (O my dear Lord Jesu! by the bowels of your mercy, by the breasts of your mother, and by the merits of all your blessed Saints) this my Confession: Let it be pleasing to your sacred Majesty, and profitable to my own soul: Let your infinite sweetness of love and bitterness of sorrow, supply all its desects: whether it be want of Contrition, or of Integrity, or of Humility, or of Clarity, or of Simplicity, or of a true sense and feeling of my sins heynousness.

heynousness, or of a full Resolution of amendment, or any other Circumstance, Negligence, or Error whatfoever.

Forget and forgive all the crimes, ingratitudes, impurities of my life past, and in particular whatfoever (through my own carelefness) may have escap'd my memory, whatsoever the common Enemy may accuse me off, at the hour of my death, and whatfoever you (my dread Judge 2) may in the rigour of your Justice lay to my charge at the day of your dreadful Judgement.

I repent me heartily for all that I have done amils: I renounce all that is opposite to your perfect love and liking : I refolve to amendall, and to avoid all finful occasions: I refign body, foul, all to do penance, and make all possible fatisfaction and lastly, for your own fake, (fweet Jesu!) I beseech you to par-don all ; telying upon your goodness, confiding in your mercy, rejoycing at what you are, to wit, fo loving and fo worthy of alf love, for good in your felf, to good to all others; and for good to me, the least and worst of all others, and : hel wo you

Letall creatures joyn with my foul, to love, honour, scrive and praise you, ther glorious Greatour, her gracious Redeemer, her liberal Sanctifier!) this day and for all eternity.

And now(my Lord Jefu!) I here again lay

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down the whole burthen of my fins at your facred Feet; and take up your Cross in exchange: Resolving (by your gracious assistance) to pass on my lives pilgrimage, in the perpetual practise of Penance, patience, and purity; abandoning body, soul, goods, limbs, life, all to your service.

Accept my offer, (O dear Lord Jesu!) and admit me henceforth for one of your meanest bond-slaves; Let me live and dy in the performance of this my promised duty, obedience, and submission to your holy Willand Precepts: Let me never more offend you; but loath and abhor the very name and shadow of sin more than death or Hell it self.

Teach me, O Lord, how to persevere in your love, and to correspond to my vocation, with a zealous servor joynd with prudence and discretion: That serving you (my Soveraign Lord and Master!) during my abode in this prison of mortality, with sidelity, simplicity, sincerity; I may at the end of my lives course, be received into immortality with security: & that as I here justly sing forth your mercies, for having us'd such sweet and efficacious means to bring my sinking bark into the safe haven: so I may there joyfully intone eternal Canticles of your divine praises in your Kingdome of glory. Amen.

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An easy, and necessary method, of Examining the Conscience: for the making of a good General Confession.

General Advertisements, concerning Gene-

He motive, which obtiges all Christians, (who are desirous to perform their duty, and settle their souls in the state of grace) to make a General Confession, is only this:

When upon just and rational grounds (and not out of an erroneous or scrupulous understanding) they doubt of the validity of any of their former Confessions; by reason of some effectial defect, which accompanied them.

The effential defects, are [1°] Want of sufficient power and jurisdiction in the Priest to whom their Confessions were made: Or, if he were so ignorant, so deaf, so drunk, &c. as that probably he did not hear the Confessions, or not rightly give the Absolution.

[2°] Want of Contrition in the Penitent (or of so much sorrow, as was absolutely necessary with the Sacrament:) or want of a sufficient purpose of amendment.

[3°.] Want of Integrity in the Confession:

Confession; when the Penitent wittingly and

willingly conceal'd any mortal fin.

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In which cases, it is absolutely necessary to reiterate, not only such Confessions; but all that were made since any such committed error.

2. As for other motives, (of devotion and not of obligation) inducing zealous Christians, to make General, or Annual Confessions: they are to be judg'd of, by the prudent Chostly Father, and his dictamen and counsel is therein to be followed.

3. The Penicent therefore, who is desirous to make an exact General Confession: (either as necessitated thereto, by reason of some effential defect crept into his former Confessions; or advised thereto by his Ghostly Father:)

May do well(for his more orderly proceeding, and to avoid trouble, tediousness and Confusion) to divide his whole life into

three or four estates, or stages, we shall well;

The first, from the time he had the use of reason, to the time of his first Communion: or, (If he have been brought up in heresie,) till the time of his Conversion to the Catholick Faith.

The second, From that first Communion or Conversion, till the time of his Marriage, or of his entrance into Religion, or

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of his undertaking such an office, trade, employment, or of his being made Prica, &c.

The third, From that time, till he made his loft exact General Confession.

The fourth, From that time, till this pre-

fent day.

members himself, to have made good and sine.re Consessions, till he came to such an age: or, that about ten or twenty years past, or at such a time, be made an exact General Confession; He is in no sort obliged to begin his Examination of Conscience any higher, than precisely from such time as he doubts of the validity of his Consessions.

apply himself, to consider the places where he liv'd; the persons with whom he conversed; and what was the chief part of his charge, office, employment, and business: That so he may finde out (that which is indeed the main matter and grearest difficulty in the making an exact General Confession; to wit,) The number of his sins in their several kinds and

Species.

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5. If he hath heen so habituated to some one or more particular fins, as that he daily and customarily committed them: it suffices to declare, that he so long time for so many

years, or months, wallowed therein.

of. If the custom was not so continual, nor the Acts so frequent; It suffices to say, that he was given to such a sin, for so long a time, during which, he fell each month, or each week so often.

9. Because the frailty of mens memory is so great, that they can scarcely give in the particular number of their sins; It suffices to say, I have fallen into such a sin so manytimes, to wit, forty or fifty times, or thereabouts.

8. If one hath been formerly an Heretick, It is sufficient to say, I continued so long in such an herefie, to wit a Protestant, Puritan, &c. resisting Gods grace and call, &c. without specifying such other crimes as are inseparable from herefie, as not having during that time observed the Fasts, Feasts, &c. Unless he hath also committed other crimes, which are against the common laws of nature and Christianity, which must be specified:

9. As for the time which is requifite for the examination of Conscience, in order to a General Confession; it must be somuch as is sufficient, according to the Judgement of a prudent and discreet man, (the Penitenes

dexterity being confidered.)

torment themselves, and trouble their Ghostly Fathers with long and unnecessary relations

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of the circumstances of their sins; rest consident and assured: That it is (morally speaking) impossible, for the greatest sinner in the world, to have committed any crime, which is not either express'd or intimated in this following Catalogue: Let them therefore satisfie themselves to have deliberately and impartially examin'd themselves upon these points; and Confes'd such sins accordingly, wherein they found themselves culpable; adding briefly such only essential circumstances, as may alter the species of the crime.

quiet and convenient place: and taking sufficient time for your examination; whether it be for the space of five or six hours together, or at divers interrupted times, & upon several days, which is better and less painful, having pen and paper in readiness, and your Con-

fessional open before you,

You are first to place your self in the divine presence: imploring the assistance of the Holy Ghost, and the prayers of the Blessed Virgin, of your Angel Guardian, and of your particular Patrons, that you may truly know your sins, and be sincerely forry for them.

Then you are to represent to your self the infinite greatnesse and goodnesse of your Creator, by you so grievously offended,

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and the Image of your Crucified Saviour cover'd with bloud and wounds for the love of your ungrateful and ungracious foul, which hath again crucifi'd him, as oft as she hach committed mortal sins: which considerations, must needs touch your heart with a lively forrow and Contrition.

12. This done, you are to examine your felf, upon each one of the Commandments of God, & of the Church: For to commit a Sin, is no other thing, than to do that, which God or his Church forbids you; or not to do that, which they command you.

But before you begin your Examination upon the Commandments: you shall do well to examine your felf in general upon these following Articles; marking with your pen, or setting down in your paper, wherein you

shall find your self guilty.

The first Examination.

General heads, whereupon you are first to examine your self.

1. Have you incur'd any Excommuni-

2. Have you any Case, reserv'd to the

Pope, or to the Church?

3. Have you made Sacrilegious Confeffions?

214 The first Examination for a, &c.

fions? that is, have you through Fear, Shame, or Malice, conceal'd any Mortal fin (or which you conceiv'd to be a mortal fin) in Confession.

4. How long fince did you make fuch a Confession? how many such Confession? how of have you said Mass, communicated, administred, or received Sacraments, being in this condition?

of. Do you still continue in the direct and evident occasions of committing the same fin? Why have you not quitted them? Will you not now quit them? without which Resolu-

tion, you can obtain no Absolution. I doise

6. Are you oblig'd to make restitution of goods unlawfully taken, kept, stoln, or any way by you unjustly possess'd? or of your neighbours honour and good name? Have you not made this Restitution, (to which you knew your self obliged) out of covetous nesse or out of malice, or out of negligence? Are you now resolv'd to do it?

7. Have you wilfully omitted the performance of the penances, which were enjoyned you by your Ghostly Father, and by

you accepted ?

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Declare these things (as you find your self guilty) at the beginning of your Confession; That your Chossy Father, may know the estate of your soul, understand his own powers, and perform his duty hand you or all.

The

6. The second Examination for, &c. 215

The fecond Examination upon The ten Commandements.

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The first Commandement.

Thou shalt have no other God, but me.

The sins against this first Commandement,

Being come to the age of Discretion; to have notoriously, and for a long time-neglected to learn such things as are necessary to be known by all Christians in order to their salvation: which are, The Articles of Faith contained in the Creed: the manner of Prayer contained in the Paternoster: the Commandements of God; and the Church, and the Sacraments.

to be one.

2. To disbelieve any article of Faith proposed by the Catholick Church; as the Intercession of Saints, the Real presence, Purgatory, Indulgences, &cc.

3. To doubt and stagger in matters of

4. To defend pertinaciously any tenent or opinion contrary to the Catholick doctrine.

5. To

5. To dispute rashly against the verities per of Faith; or question the Churches power, fay instituting Fasts, Feasts, &c.

6. To give any exteriour fignes of your cha

approbation of Infidelity, or Herefie.

7. Not to defend the Truth, and the Catholick cause, out of cowardise, tepidity, fig negligence; when you were bound to do it, on in respect of Gods honour, and your neight rin bours good

8. To mock at matters of Faith, at the cer Ceremonies of the Church, at Processions and you

other facred things.

9. To omit any duty, necessarily belonging to a Christian; out of shame, for fear of kn fome temporal dammage, or to conceal your me being a Catholick; when bound to profess it.

10. Not to be carefull in resisting all cro temptations and suggestions of Atheism, he sin

refie, &c.

11. To hear the Sermons, affift at the Ce- co remonies, or any other religious Exercise of tal Hereticks.

12. To read or retain Heretical books without licence, knowing it a thing forbidden. pr

13. To have been negligent, in teaching lir and instructing, such as are under your express da charge, in things necessary for their salvation. P

14. To make use of Magick, Spells, Witch- hi craft, Enchantments: Or to consult such fo persons

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for a General Confession. ₹6.

perfons: or to give credit to their fciences, or r. fayings.

15. To receive Characters: or to charms, powders , potions , &c. for evil

ends.

16. To use superstitious prayers, words, y, figures, ceremonies; against the sense, intent, on, and Laws of the Church, for the procuhe ring of your own or others health.

17. To wear, or counsel others to wear ne certain papers, or superstitious scroles about d you, for the cure of agues, or any other dif-

eales.

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3- 10 t8. To calculate your nativity, feek to of know your fortune, &c. by superstitious ir means.

19. To give credit to dreams, fancies, the Il croffing of your way by fuch beaffs, or the

finging, or flight of fuch birds.

20. To tempt God, by having too much confidence and prefumption of his mercy : of taking thence an occasion to fin more freely.

21 To defer your conversion, Con effion, s correction of life & manners, upon the fame presu aption of Gods goodness. To have wilg lingly confented to certain thoughts of difis dain; and murmuration against the divine Providence; as for fending Afflictions; for hindring the execution of your passions; for h forbidding of pleasures.

have no hope of obtaining pardon for your

2 3. To murmure against God, or his di-

vine providence.

devout, holy, religious perfons; and to undervalue their ways and exercises of piety.

25. To have totally neglected all prayers, and thoughts of God, morning and evening &c.

26. To use cursing or blasphemous words against God, his Saints or sacred things.

27. To diffwade any one from any vertuous action; as the hearing of Mass, the entring into Religion, the saying of his prayers, &c.

ZwCom Thou falt not take the Name

oaths. To five a month of out on and what oaths.

the thing to be falle: whether in jest, or seriously, or to the prejudice of another. To tell pher a lye, which brings any notable dammage to another, is a mortal sin, with obligation to two repair the dammage thereupon ensuing.

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Mote, That to swear vainly, is to swear when there is no occasion, which is a great sin, though it he in a matter of truth: but to swear fally, is to swear and lye both together.

3. To swear, you will do what you intend

not, it being a thing lawful.

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4. To be perjur'd, or swear fally in Judgment; or to cause another to be perjur'd: or being juridically interrogated, to answer fally, or contrary to the intention of the question; and what dammage happed thereupon to a third person?

curfing, as the Divel take me, Let me never fee God, God dann me, confound me, &c.

6. To swear, you will commit such a fin; whether it be venial or mortal, And to commit it for your Oaths sake, is a double crime.

7. To break your lawful Oath, or cause

others to break their Oaths. och

ha 8. To take pleasure in hearing others to swear, curse, blasphene, or provoking them to end it, by contradicting, urging, angring them.

9. Not to reprehend swearers and blas-

phemers, when you ought or might do it.

In To discover what you promised, and swore to conceal. What prejudice chorcupons

Not 11. To blaspheme the name of God; in

your heart, or by your mouth; in your choler, or being calm and ferious.

12. To call the Devil to your help; in

cold bloud, or in the heat of passion.

13. Not to perform your lawfully and advisedly made vows, to do things that are good for not to perform them in time and place. What Vows? how long since you made them?

14 To fail in the accomplishment of that, into which your Vow was changed.

15. To make a Vow without intention

to fulfil it.

or not to do a good thing; or to do a good thing for an evil end.

17 To contemn, undervalue, jeer, at the

Vows of Religious persons.

18 To diffwade or hinder others from keeping their just and lawful Vows.

3. Com. Thou halt keep holy the Sabbath day.

TO do any fervil and unnecessary work upon Sundays and holy days for the space of one whole hour.

2... To do any action of gain, as merichandizing, buying and felling, in any notable manner and matter upon Sundays? for

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upon many holy days, after the hearing of Mass and Vespets, it is by the common practise of the Church permitted and allowed.

3. To command any servants, or to hire others to work (notably)upon fuch days with-

out urgent necessity.

4. To employ Sundays and Holydays, in gaming, pastimes, drinking, dancing, exces-

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5. To omit the hearing of a whole Mass upon Sundays and Holydays, without any lawful cause or hindring others, by employing them in other bufiness:or not permitting, not advertifing, or not commanding your fervants and domesticks to hear Mass.

6. To be voluntarily diffracted, (and for a notable time of the Mass) upon such days.

7. To assist at Mass with little or no respeet, piety, devotion, edification; to scandalize others by your laughter, immodefty, talking, impertinent tricks or carriage.

8. To cause Taylers, Shoomakers, or other workmen, to labour in their trades upon Sunday mornings, or other Holydays; rather to satisfie your vanity, than for pure necesfity.

9. To murmur at the length of Mass; and testifie your impatience, by some outward fign. ra. To low di cord in the family, am

La Ballican man The

I be [econd Examination 4. Com. Thou falt honour thy Father and Mother. tùa O hate your parents, to be angry ors with them, to anger and irritate them, to contriffate and trouble them, to de fro ride and mock them. icurgent necessi 2. To curse them in heart or words; or Co Arike them. To murmure at them, wish them dead, che To disobey them in matter of importance. To marry or betroath ones felf, without I. their confent, and contrary to their liking. To speak of them or to them with disre dain. 6. To fcorn their advice and counfel. na 7. To censure their actions and proceedmi ings; or speak ill of them to others, W 8. To nourish an aversion against them, er against your brethren, fisters, near kin-WI dred: 9. To neglect them in their necessities, no not to affift them in their old age; not to acou knowledge them because poor, &com vebrus 10. To study revenge against them for tri correcting and chastising you, or actually to WE

Arike them, or revenge your felf upon them.

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OF.

11. Not to execute their Testament punstually after their death.

12. To fow discord in the family, amongst 13. Not your Brethren, Sifters, 80.

96. for a General Confession. 223

13. Not to respect and honour your spiritual parents, to wit, your Ecclesiastical Superiors, your Ghostly Father, &c.

14. To speak ill of them, scorn them, af-

front them, abuse them, censure them, &c.

15. Not to obey them, nor follow their

Counsel, &c.

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16. Not to pay them their due debts, cheat them, &c.

5. Com. Thou fhalt not kill.

1. To hate others, with a desire to revenge your self, or have actually reveng'd your self.

2. To wish your Neigehours death, dam, nation, misery, or any temporal or spiritual mischief; or to carse them, or any creatures,

with a defire the effect might follow and to

3. To kill any one, either in effect or in will; by weapon, by witcheraft, by poyfon, &c.

notorioully, in anger or by accident, malicipully or passionately, &c. malicipully or passionately or

tribute to the miscarriage or aborsement of a woman with childe, or to the destruction of her childerafter it is born.

6. To refuse to salute your neighbour out of hatred or aversion.

7. To refule to be reconcil'd with your L 4: enemy

enemy faying, I will never pardon him,

8. To refuse the giving of Alms to the

poor in their great necessity.

9. Not to correct your children, subjects, or any one whomsoever; when you might conveniently do it: foreseeing that they would fin mortally, and that you might prevent it.

dren, and such as are under your charge in things necessary to salvation.

Tr. To give ill example to children and others, whereby they may be probably induced

to imitate your vices.

r 2. To command children or fervants to do any thing which is a mortall fin; or not to hinder them, when you may and can.

13. To firike them outragiously; or not to correct them discreetly upon just occafions.

14. To challenge another, or receive a challenge, or fight a duell, or be a fecond to them that fight, or be a counsellor, abbetter, or any way an incourager therein, and not striving feriously to hinder it.

15. To strike your self, pull your beard, tear your hair, &c. in passion and rage.

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16. To rejoyce at any evil, or misfortune of your neighbour : or to be forry for his properity of a your eyes epon any objectivities?

17. To fow discord and diffention a -. mongst others. To defire your own, or others

death; out of impatience or despair.

18. To assist, receive into your house, give counsel and advice to murtherers.

19. To strike any one in the Church, so

as to draw bloud. A SA SA SIMPROS OF A

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20. To curse any one living or dead, &c.

6. Com. Thou Chalt not commit Adultery, Howerion or has pe au sidatore

O entertain dishonest thoughts, with pleasure, deliberation, content. To have employ'd one or more persons for the bringing about of lascivious designs, as to deliver letters, carry messages, be soliciters; for you, &c. How many complices?

2. To take pleasure in dishonest objects, represented to your eyes or imagination:

what object, what perion, what thoughts?

3. To speak or hear (with content) uncivil words: and speaking them to your self or others, to give your self more pleasure thereby.

4. To read, or hear others read, lasci-VIOUS - vious books, to fing or hear unchast fongs, with carnal pleasure, and motion, and moy to

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5. To fix your eyes upon any object excipi ting to luft; as upon the unclean parts of brate beafts, upon them in their action of generation, upon naked pictures or flatues; or also oyer-earneftly to behold womens countenances, gestures, &c. Whether by surprise out of ariofity, or with fentuatity 2 xi ff of . e 1

6. To commit the Act it felf of carnalary; whether with a married, or fingle perion, with a kinfwoman common woman, &c.

7. To touch your felf, or others, behold your own nakedness, or that of others, to the end to excite your felf to fome notable impurity.

8. To give presents to women to entice

them to lewdness, &c.

9. To use painting, parches, perfumes, dreffings, &c. or to fing, dance or do any thing, out of an intention to draw others to fin.

To. Totake pleasure in unchast dreams, and not to disavow them, when you are awak'd, but to entertain them, &c.

11. To repair to places of dilhonesty, with a defign and defire to do wickedly.

Tz. To exhort and counsel others, to go to fuch places, to the end to deprave them, or to direct them to fuch places or houses of difhonesty. 13. To

. 130 To boat and bring of your carnality before others. To play the Pander, or folicites he offended: For if it be a Prieft, ! edione 10?

14. To give or receive lascivious kisses &czo

15. To discover your nakedness, las your breaft, bofom, legs, &c. more or lefs, for fome: evil or dishonest end, a Virgin, or unmarried

16. To put your felf voluntarily into the evident danger of committing this filthy for by keeping company with fuch people with whom you formerly offended, vificing fuch places where you have fall'n; and having not yes sufficient strength, courage and resolution: to refift their affaults and tempeations, another

177 Toplefire to commit it, though fome-

times you miss d the opportunity of sval 1, 12

1 48. To have caus'd pollution in your felf, or others, men or women or avo alei em

To have touch'd or beheld the unclean parta of young children; tovereice pleasure in your self.

20. To eat fuch meats, or take fuch drinks, as are faid to provoke lust, and enable to the

act of carnality.

21 To commit any act of brutality, bestiality, against nature, beyond the ordinary &c. 17000

22. To force any one, or use violence;

which is a Rape, or Ravishment.

Note 1. In all these fins of carnality, The penitent penitent must remember to declare the condition of the persons, Who, and with whom he offended: For if it be a Priest, Religious, or one that hath Vow'd Chastity, it is Sacriledge: If nearly allied in kindred, (and he must declare in what degree) it is Incest: If a Virgin, or unmarried, it is Fornication: If married, it is Adultery: If the Sin was committed in a sacred place, it is also Sacriledge.

Note secondly, In the Confession and expression of these uncleannesses, the Penitent is not bound to mention all the particular actions of immodesty: as for example, If he have been excessive in this sin; It suffices to say, I have committed the Act of Fornication, Adultery, &c. so many times: In which I gave my self over to all forts of uncleanness, bestiality, brutality; doing all that might any way satisfy my fancie, suff and sensualis

ty, &c.

7. Com. Thou Shalt not Steal.

vately, or to take any thing unjustly by violence, or by rapine and extortion. How much, how often, from whom? Is it a facred thing?

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3. To retain and keep the goods of others,

against their will.

4. To refuse the making of Restitution to others, of such things as belong to them, being able to do it, and knowing to whom they belong.

gence, what you undertook to keep for others. How, and how must? for you are bound to

make restitution.

6. To deceive others in buying, felling,

borrowing.

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7. To buy stoln goods, wittingly, or doubting them to be such: Or to buy of such perfons as were uncapable to fell, as Children, fervants, &c.

8. To put money to use, and make un-

lawful contracts, &c. in point of Ulury.

9. To be flack in the payment of your debts, and dues, to the trouble, or dammage of others.

or workmen; or not to pay it, when due and demanded.

of law, thereby to trouble, perplex, undoe your neighbour; or to forge any deed, or foilt any falshood into your Law-suits, &c.

12. To cause others to pay twice the

fame debt, by tricks, or for want of their

cancelling the deeds, &c.

To provoke another to steal, or to conceal the theft of another. To commit many small thefts, joyning them in the intention, though not in the action.

14. To put away faile money, knowing

it to be falle, for good. tracts, instruments, act; &c. miapifler salam

. 16. Togive any Judgment, sentence or verdict for favour, affection, gain, against equity. To pursue a cause spirefully, after you

18. To harbour Theeves, or receive from goods;

19 Not to restore, such things as you finde, to their true and known owners.

20. To lose notable sums at play

21. To consume your means, (above your condition and ability) in gay cloathes, ufelels toys tayerns, diet, &c, to the prejudice of your family.

22. To cheat and deceive others in ga-

ming,

23. To wrong your neighbour, by your cattle, &cc.

24. Not to do your work faithfully, nor to deferve your pay, or wages.

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proceedings, in an ill sense.

14. To betray your friends or neighbours fecrets to his adversary. Is it a notable ecret, prejudicial? &cc.

15. To make no conscience of keeping

your promise.

16. To open and read the letters of o-

17. To permit invalid marriages to pass, when you know it, and might hinder them.

18. To brag, you have committed such a fin with another, whether truly or falfly, to defame that person:

6. Lo resource, when you have heard your

9. Com. Thou shall not covet thy Neighbours Wife.

I. O have unlawful defires to enjoy any married woman carnally: Did this defire appear by any exteriour fign? did you formally affent to it?

of marriage with your own wife. T. II

presents, visits, letters, &c.

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for a General Confession.

4. To consent to the carnall Act, though not done; or to confent to the fole delight.

5. To endeavour to make her disgusted and distasted wich her own husband, our of fome bad defign: Or to speak ill of him, mock at him, &c. to make him contemptible to

his wife.

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10. Com. Thou Thalt not covet thy Neighbours Goods.

r. TO defire any ones goods, means, fortunes, lands, cattle, moveable, or unmoveables, to his prejudice.

2. To wish any ones ruin that you might gain thereby, or buy fomething belonging unto him more eafily, or for any other fini-Her or covetous end.

3. Did this your desire appear exteri-

ourly?

4. To defire your Neighbours vertue, piery, devotion, to the end he might be less, and you more efteem'd.

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The third Examination, Upon the fix Precepts of the Church.

The first Precept.

To keep she Holy-days appointed by hearing of Mass, and forbearing to work.

He fins against this Precept are largely set down in the third Commandment of God.

The fecond Precept.

To keep abstinence, and to Fast upon such days as are appointed.

He Sins against this Precept are: To eat any stells whatsoever, knowingly, upon any Friday on Saturday, custless it be Christmas day) upon S. Marks day, or upon the three Rogation days before the Ascension.

2. Not to Fast, (which besides Abstinence, implies the eating of one only full meal a day) upon all the Ember-days; all the Vigils which are commanded to be fasted; all the Lent, (except Sundays which are only abstinence) and in England all the Fridays (except within the Octaves of Christmas, and between Easter and the Ascension.)

oil T. Not to perform your Fasts exactly, reli-

giously, devoutly, conscientiously.

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4. To break them for gluttonies fake, for humane respects, for the concealing of your Religion, when there was no danger in profelling it, but rather a feandal in doing the contrary: Were you known for a Catholick? Was there any danger of scandal, &c?

5. To induce, enrice, perswade others to

break their Faft. How often ?

6. To murmure at the inflication of Lent, or other Fasting-days and tuo keel oT ...

7. To mock them who are careful to keep

their Fasts exactly.

8. To get dispensations, or dispense with your felf in point of Fasting, upon light occasions, &ce. indispositions, inconveniencies, unwarrantable grounds.

9. Having a just dispensation, and sufficient reason excusing you from Fasting : yet you are bound to make fuch use thereof as

not to give fcandal.

teen dayes of ingeon Paint adToveen Palm-

To Confess your Sins once in the year, own Pull Croffer Two Cot

1. He fins against this Precept, are: To omit to go to Confession once a year to your Pastor, especially about Easter, when you are bound the communicate y Hor no one may receive the holy Encharift, of 4. Not anyany other Sacrament, (being in mortal fin, and having the opportunity of a Priest) unless he first makes his confession; without committing a Sacriledge.

2. To Confess unfincerely, imperfectly, or without the necessary conditions, and dispositions here before set down and described.

3. Not to perform fuch things, as your

Confessor enjoyned you.

4. To feek out some ignorant, or flattering Ghostly Father to absolve you.

The fourth Precept. To Communicate at Easter.

The fins against this Precept are:

Eucharist (having of the facred Eucharist (having no lawful and invincible impediment) within the fifteen dayes of Easter; that is, between Palm-Sunday morning, and Low-Sunday noon.

own Parish Church, unless you have leave from your ordinary Pastor to do it esse-

where.

3. Not to Communicate devoutly, humbly, with all the necessary and effential conditions and dispositions.

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4. Not to pass that morning (at least) in which you communicated, in prayer, modest comportment, &c.

5. To Communicate for fashions-sake, or because others do so, or by constraint, or for

humane fear or respect.

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The fifth Precept
To pay Tythes to your Pasters.

The Sins against this Precept, are all forts of Injustices done against your Chostly Fathers; by defrauding them, or any way hindring them of their due; or not assisting them in whatsoever they want; for since they feed you spiritually, 'tis most sit, you should feed them corporally.

Not to marry at certain times, nor within certain dogrees of Kindred.

1. The times prohibited from the folerant celebration of Marriage, are from the first Sunday of Advent, until Twelf-day be past: and from Ash-wednesday, till Low-Sunday be past: because these are times of special devotion, and allotted for the doing of Penance.

2. The degrees of Kindred, (within which marriage is forbidden:) are to the fourth degree.

238 The fourth Examination oth degree. The first degree, is forbidden by the felf Law of Nature : The other three by the Ecclesiastical Law: and therefore the supream Pafter of the Church, can diffeente therein upon just occasions. 3. Whofoever breaks any of these Precepts of the Church commits a mortal fin, of disobedience, or of contempt, or of infidelity, & 20 1 9 The fourth Examination Upon the vision in feven deadly Sins. 1. The fins of Pride, are O publish your good Actions, out of orla pri vanicy. To do your good works, for himane praise or respect, or for any other end than Gods honour, the benefit of your Neighbour, the encrease of your own merit, the performance of your duty, &c. 3. To feek ambitloudy mens efteem, and times prohibited fromoinique bong To undertake any place, charge, office, employment, above your capacity, ability, learning, &c. by an over-great prefumption, paft: because the ensetherlas bas no To delire to appear better (in any way whatfoever) than you are, by playing the 1.6. To prefer your own Judgment before

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others.

for a General Confession. 16. others, to be felf-will'd, Rubborn, refractory, felf-conceited. 7. To fcorn others out of Pride. I 2. The fins of Coverousness, are: I. O defire wealth, temporal means, and commodities with overmuch eagernefs, For what end size of live flie o'T To drive to get riches, by hook or by crook, by unjust means, by bribes, by tyes, by ulury. 3. To aim at more means than your condition requires, out of meer covetouines, To refule or delay the reftoring of ill gotten goods. 15. To omit the giving of alms, Thaving wherewithal. 6. To be over-prodigal, in casting away your means upon superfluicies, alogi oT . a 7. To be so addicted to the world, and to the scraping up of riches; and to look after wealth with so much zeal and affection as to neglect your foul, your tending to perfection, the performance of your duty to God. 30 The Sins of Entry, area of 1. TO be troubled at the honours, fame, riches of others. 2. To rejoyce at their miseries, misfortunes, crosses.

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3. To be forrowful for their temporal or spiritual good.

4. To diminish, extenuate, divert their

praises.

5. To take pleasure in hearing them blam'd, reprehended, difgrac'd.

6. To hinder their advancement; fpiri-

tual or temporal.

7. To wish evil to them. What evil? Why? 4. The Sins of Luxury, are:

1. TO give way to dishonest thoughts, ima!

ginations, fancies, &c.

2. To defire any dishonest thing, as to see, hear, &cc.

3. To be forry you heard not, faw not, &c.

dishonest things.

4. To shew unto others any dishonest object.

5. To solicite others to dishonesty.

6. To speak contemptibly of Chastity and

Virginity.

7. To be so much addicted and given over to Luft, as not to think of Heaven, of God, of goodness; or to refift holy Inspirations; or to grow obstinate against all admonitions, either of Sermons, or Books, or friends, &c.

See more in the examination upon the fixth

and ninth Commandement, or od O'T'. 5. The Sins of Gluttony, are;

1. TO eat or drink more than nature or neceffity require.

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2. To eat forbidden meats, & out of time; as to prevent the time of dinner upon Fasting-dayes, which ought not to be till the eleventh hour, without a just cause and necessity.

3. To feek delicacies, pick out curious bits, &c.

4. To find fault with the dreffing, cooking, fawcing of meat; they being wholfomly pre-pared.

5. To invent new tricks of seasoning, making sawces, mixtures, &c. to delight your tast.

6. To have your mind run upon eating

and drinking.

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villy: or to eat fo much as to prejudice your health, to cause you to vomit, to hinder the performance of your office and duty: or to drink so much, as to lose your senses, your season, your memory, &c. What scandal?

6. The Sins of Stoath, are;

1. TO have a horrour and aversion from the exercises of vertue, piety, devotion, &c.

2. To have done them with tepidity negligence, laziness.

3. To have pass'd your time idly, unpro-

fitably, carelefly.

4. To have been flow in executing your good resolutions, or not at all endeavour d to perform them.

5. To have been faint-hearted, and loath to undertake any good action: or coldly pro-

sented it. (Mr) 6

to study to know such things as are necessary for your salvation; as Our Lords Prayer, the Apostles Creed, the Ten Commandments, &c.

7. To be negligent in your place, and in looking to your charge, according to the con-

dition to which God hath called you.

7. The Sins of Anger, are:

1. TO be outragious, violent, impatient, against any one.

2. To thunder out sharp, reproachful, in-

jurious words.

3. Not to strive to mortify and overcome this passion.

4. To be apt to chide, brawl, quarrel, re-

prehend others.

5. To defire, that such as have offended you, may be punish'd above their fault, or to punish them your self, not according to justice, but out of spleen, &c.

6. To have been so passionate and impatient, as to curse, strike, throw things about, stamp, hear no reason, take no just excuse, &c.

The 5. Examination, upon the 3. powers of the foul: and the 5. Senses of the Body.

1. The Sins of the Memory, are:
1. Ot to reflect often upon God.
2. To forget his love, metcy, and benefits.

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for a General Confession. 3. To remember wrongs and evil things; but to forget curtches, and good things. 2. The Sins of the understanding, are: 1. TO be over-curious in feeking to know what concerns you not, or what is unfit to be revealed to you. 2. Not to submit your judgement, especially to Superiors. 3. To be rash, heady, unadvised in matters of moment or otherwise. 3. The Sins of the Will, and is 1. Or to have alwaies a pure intention in your Actions. and flatter'd, 2. To have a great repugnancy to fuffer for God. 3. Not to submit your will to the divine Will; Octomumure against his disposition, T. The Sins of the Imagination, ato: 1. O entertain deliberately, and with pleafure, the fancies of revenge, or other mortal fins. 2. Or other ridiculous, un profitable, vain at fuch mears, as are encirchigem! 3. Or lingred in the conceit of difhonesty, or of eating, drinking, gaming, cheating, &c. 2. The Sins of the Sensitive Appetite. I. Oact more out of passion, than reason, 2. Not to apply your felf to the quelling and conquering of your passions. 3. To follow them, or give way to them, how far? in what excess? (M2)

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3. To turn away your eyes from the poor, and such objects, as would and should move you to compassion.

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4. The Sins of the Hearing, are:

1. TO listen to dishonest discourses, detra-

2. To take pleasure to hear your self prais'd

and flatter'd.

or to be more attentive to follies, than serious and good discourses.

5. The Sins of the Taste, are :

1. TO Eat and Drink with over-much pleafure and fenfuality.

2. To cast about for messes, which are over-costly, curious and exquisite for your condition and quality.

3. To eat fuch meats, as are prejudicial to

your liquorish palate.

6. The Sins of the Smell, are:

1.TO be over-much affected to sents, perfumes, flowers, &c.

2. To make use of them to an evil end.

What end?

3. To be too impatient in enduring an ill avour.

76. for a General Confession. 245
7. The Sins of Touching, are:
1. O touch any part of your own or others bodies out of pure sensuality.
2. To be over delicate, curious, esseminate in your cloathes, linnen, lodging, &c.
3. To strike, pinch, bury any one with

your hand, &c. 8. The Sins of the Tongue, are:

Marmuration against God, or Detra-

2. Flattering of others, or praising your

self.

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3. The Revealing of fecrets, & all words uttered against Charity, Chastity, Touth, &c.

The fixth Examination, upon the fins, which you may commit, in the person of another, Which are commonly judg'd to be Nine in number, and are comprehended in these Latine Verses:

Iufsio, Constium, Consensus, Palpo, Recursus.

Participans, Mutus, Newobstans, Non manifestans.

1. By Commandement. As

ontrary to God's or the Churches Law; Or, tending and leading to evil.

2. To make unjust Laws, lay unjust Pre-

cepts, &c.

3. To command any one to speak, swear, &c, falsly. (M.3) 2. By

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2. By Counfel, as

evil befel thereupon? What dammage to any one? Or not to give good Counsel when you have been asked.

2. To affift in the execution of evil coun-

fel, or not to hinder it.

3. To give Counsel in such matters of moment, as you understand not; as, to say such a thing is no sin, it being a sin, or the contrary, 3. By Consent, as

been committed: to wit, By giving your subjects leave to fin: Or by permitting them to do it in your prefence: Or to approve of it, being done; Or to be well pleas'd in the sins formerly committed by others.

2. To consent to the publishing of ano-

thers fin by a third person.

3. To consent to any injustice, wrong of your neighbour, Theft,: Or to conceal any Thief or Malefactor,; Or to give your name to any forgery, &c.

4. By Flattery, Praise, or Adulation, as

Ay, &c. Which is a seeming approbation

2. Not to reprove and reprehend others vices, being oblig'd thereto by Office, &c. or to be over-complying with funners.

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or disguising vices, under the names of veratues, &c.

5. By Defence, or Protection, as

orininal, by your authority, from just

2. To refift Superious, or other officers from doing their duties in inflicting chastisements: Or to favour Hereticks, sugitives, disobedient persons, broachers of ill sounding doctrin, by words or writing, or excusing them.

3. To support any thing that is unjust.

6. By Participation, as

of any crime partaker of any unjust gain, to give money to an usurer to put it forth for you, to lend any, knowing it will be used to an evil end.

2. To have any open or fecret intelligence,

with fuch as do evil.

3. To receive, buy, keep, take as a gift, any thing that you know, or justly doubt, to be ill gotten.

7. By Silence, as

O pass over your subjects fins, without reprehending, correcting, taking notice of them.

(M 4)

2. To

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2. To give others occasion to fin more freely, by your filence, negligence, connivency. 3. If you are a Prieft, a Confessarius, a

Preacher; you are bound to admonish your Penitants of their faults and vices, to teach them what is necessary for their Salvation, as our Lords Prayer, the Angelical Salutation, the Apostles Creed, the Ten Commandments. If you are a Father or Mother, or a Grandfather, you must do the like to your children,&c.

8. By not hindring, as

Tot to chastise and correct your prevaricating Tubjects,

2. Not hindring any one from finning,

when you might.

3. Not prescribing such wholesome laws, rules, and conflicutions as may keep them une der your charge in their duties,

9. By not manifesting, as.

To to give notice (to your Superiour, or them to whom it belongs, and who ought to correct them) of your neighbours or brothers notorious, scandalous, and dangerous misdemeanours; to prevent his greater mischief, and further falling.

Of the 6. Circumstances, which aggravate, or diminish the grievousness of the Sin.

de place : whether it was facred or profane.

2. The Time: Whether Sunday, holy-3.The day, or working day.

3. The Person : Whether a Church-man or a Secular, a married or fingle person,

4. The Condition : Whether Superiour,

equal, inferiour.

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5. The Companions: Whether with Parenes, kindled, one, many

6. The End: with what intention you did it.

These Circumstances, sometimes make that a mortal fin, which of its own nature is only venial. As if you take away a small thing from another, to the end he should biaspheme God.

Sometimes they change the Species of the Sins: as Theft committed in the Church, is

Sacilledge.

Sometimes they multiply the Sins 1 as to

eat flesh upon a Friday in Lent,

Sometimes they bring an excommunication upon you, befides the fin , As to flike a Prieft,

Sometimes they exceedingly aggravate the Sin; as to be forsworn upon a Sunday; or, For a Pricit to be forfworn, &c.

A particular Examination for Priests, and Ecclefiffical per'ons: who,...

Besides these general heads of fins, before specified, may do well to consider these following particulars, Ass

1. TO take upon you any Ecclesiastical & flate, without a calling from God & but for fome humane respect, or by the motive of a nortion, coverousness, floathfulnesse

(MJ) 25.T2.

upon a falle title, or by Simony, that is, giving any thing to be promoted unto them.

3. To receive them in mortal fin, or with-

out preparation.

4. To receive them, or exercise them, being

under age.

Mission, such persons as probably want the capacity, sufficiency, vertue, to acquit themfelves of their duty in such places.

6. To obtain a Benefice, or a Residence by unlawful means. by supplanting others, &c.

7. To employ the goods of the Church, upon evil, idle, superfluous things; instead of re-

lieving the poor therewith.

8. Not to reside in your Benefice, where and when, it is necessary, or to have many Benefices or places, which are incompatible, and yet to keep out others from supplying them out of malice, or Covetousness.

on to make means, to be fent a Missioner, not having the capacity which is requisite, or not

knowing what belongs to it.

to. To omit the faying of Mass, or of your divine Office without just occasion: Or to say it without requisite devotion or attention.

Sacrament, being in mortal fin, when you might have confessed.

12. To



12. Toomitany necessary Ceremony, or commit any notorious banger in faying Mafs, or administring any Sacrament : Of not to know the defects, the Rubricks, or not to obferve, the practife of the Church.

13. Toomit fach Prayers, Maffes, Obits; as you are obliged to fay for your Founders, Benefactors, &chandaccording to the Inten-

tion of your undertakings.

14. To omit the necessary instruction, Catechining, viliting the lick, comforting the afflicted, affifting the poor; especially them belonging to your charge.

15. To let any Gnild die without Baptism, or any other without the Sacraments, by your

negligence.

16. Not study to know your duty, and to

make your felf capable to perform it.

17. To hear Confessions wishout lawful authority, approbation, Jurisdiction: Orto hear them negligently; Or not examining your Penitents, when it appears needful; Or not taking pains to instruct them, counsel then, comfort them, as the flate of their Conscience requires

18. To give Absolution of Reserve cases without power : Or to Abfolve such as are uncapable; to wit; fuch as are able, and yet will not make necessary restitution; such as bear hatred and will not be reconciled, fuch as con-

tinue

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time in the near and evident danger and oc-

19. To decide doubtful and difficult Cafes, (being your felf not over-learned) with-

out confulting Authors, or able men.

contrary to the seal and secret of Confession.

21. To make use of your knowledge in Confession, to provoke your Penitents to some evil.

manners, carriage, cloathes, life, conversation, or any way whatsoever. Not mindful of what S. Bernard, (lib. 2. de consid.) speaks to all Priests: Amongst Seculars, trifles are trifles; but in a Priests mouth they are Blasphemies.

23. To exercise any secular, servile, mechanick Art, trade or employment: as to play the Physician, the Chirurgeon, the Merchant, the Taverner, the day-labourer for wages, the Stage-player, &c.

24. To say Mass, Visit the sick, strive to reiconcile Hereticks, or perform any thing bedonging to the Priestly function, principally

for gain.

Particulars for Religious Persons.

end, or humane confideration what-

ious; which may afterwards and ammage the

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96. Particular Examinations for, &c. 253. Monastery or Congregation, & which would

hinder your reception, were it known.

3. To icorn, transgress, make no conscience of obeying your Superiours, and observing your Constitutions, Rule, Order: Or to cause others to do the like by your ill example, &c...

4. To be a Proprietarian, not to give in a fufficient Inventory of what you have to your

ufe, &cc.

5. To receive or give any thing of moment; or to receive or write letters without leave.

6. To break your three effential Vows, of Poverty, Chastitie, Obedience; in thought, word, or deed.

7. To discover the faults of your Brethren, or secrets of your Monastery or Congregati-

on, to feculars,

8. To be weary, tedious, tepid in your Vocation; or to repent your felf of having

entred into Religion, &c.

9. To want true fraternal Charity, raise discord amongst your Brethren,&c. Or to be troublesome to your Monastery by your discontentedness, or by seeking superfluities.

Course of life; yea, and not to prize it above all others: or (at least) not to conceive it, (after you are profess'd and establish'd in it, upon good grounds; and after a free, mature, and deligerate determination,) to be the only

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fafe and secure way, for your particular selfs to serve God, and work your salvation. Which is a breach of your publick profession; wherein you promis'd Stability and Conversion of your manners, according to this Rule. The particular sins, of Merchants, Shop-keepers, Artificers, are

1. TO fell or buy, with laffe weights, falle

measures, &cc.

2. Having foldany wares, to foist in one for another; Or to deliver out that to the buyer, which is of less worth and value.

3. To fell much over, or buy much under the just price of the things bought or fold; by reason of the buyers or fellers ignorance, or

necessity, or confidence.

4. To make a Monopoly with your fellow Merchants; or to buy up all forts of such, or such wares, that you may afterwards fell them at your own rates.

5. To fell fassified wares : as to fell that cloath for a scarlet, which you know is not,

or the like.

6. To fell any wares, druggs, or other things, which you know (or probably doubt) will be employed to an evil use: Especially poysonous druggs, or any death-instruments.

7. To envie those of your own trade, enployment, condition; To undervalue their persons, or merchandise, to draw customers from them.

8. Not 9 6. for Merchants, &c. 255 8. Not to work faithfully, but to make

fleight and deceitful ware, and felling them for good, &c.

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There are other Particular crimes, which belong to particular callings: upon which every such penitent is to examine his conscience.

After your General Confession.

Partially upon these particulars, with a reasonable & (morally) sufficient diligence: And having made your Confession, sincerely, and bona side; (according to your memory and understanding) of all such mortal crimes, whereof, you found your self guilty, or which you were doubtful to have committed: (For you are not bound, neither indeed ought you to confess Venial Sins, in your General Confessions, to avoid prolixity and tediousness:)

You are not to reflect any more upon your past sins: (except only by way of a general detestation of them all:) but to perswade your self (as it is most certain) that they are all pardon'd and remitted by the Sacramental absolution which you have now receiv'd.

2. And if any thing occurrs to your memory, as not truly confess'd, or not fully express'd: Refist it, and rest satisfied in this Consideration (tefore specified, and here repeated) That it is almost impossible, that any such sin was not sufficiently comprehend-

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ed, confessed, and by you expressed; fince Lac you willingly omitted nothing of moment, of Great all the fins here before men ioned. mitt

3. Scrupulous Penicents are not bound to kno make a new Confession, (after this General with one) of any fin whatfoever ; unless they can abh politively swear, that they committed it, and as m

that they did not Confeis it.

4. And every Penitent ought to submit grie his judgement, (in this point of Confessing No again, or not Confelling) to the dictamen of hav his Ghoftly Father, (supposing he is one ge- by nerally held to be sufficiently discreet, learn- to ed, and experienc'd:) For in this case to believe and obey him, is an act both of Christian vertue and prudence; and 'cis impossible, that God (who is goodness it self, and who hath said, He that hears you, hears me,) should damn any one for such an omission.

5. He must therefore confidently permit himself and the care of his f lyation to his good God and his discreet Ghostly Father, having perform'd on his own part all

that he conceiv'd necessary.

An Act of Contrition, to be-made before-and after your General Confession.

My Soveraign Creator, and sweet Redeemer! Humbly proftrate at the feet of your dread Majesty; (which incomparably Surpasses that of all worldly Monarche,

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ce Lacknowledge before you, the Multitude and of Greatness of the crimes which I have committed against your divine goodness. I acknowledge them, (O my gracious Lord God!) al with all possible shame and consusion; and In abhor them, with as much fense of forrow, d as my poor heart is capable of.

Yes, (my good God!) It most heartily t grievs me to have so heinously offended you :. Not only by reason of the Benefits which I have receiv'd from your bountie, and abus'd by my ingratitude; though I have just cause to be exceedingly afflicted upon this confi-

deration.

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Nor for having forfeited my right and title to heaven and eternal felicity, though I. make my carnes fuit to your Throne of mercy, that it may be again restored unto me ::

Nor for having deserved Hell, and eternal punishments; though I conjure your pater-

nal Clemency to deliver me from it.

But principally, and (as near as I can) only. because my Crimes are displeasing, oppofite, and offensive to your infinitely amiable goodness; which meerly for its own sake, ought to be most fincerely, affectionately, and gratefully honoured and obeyed by all. your creatures, although they could neither hope for any recompence, nor should dread any punishment. In In restimony of this my true forrow, I here protest in your presence, (O my God!) that were all the selicities of Heaven annihilated, and the fires of hell extinguished; so that there were no other good expected by serving you than the sole rendring of my due love, gratitude and obedience; nor any other evil incurred by not serving you, than the sole depriving you of your due honour: I would (and do even at this very instant) begin to love, sonour, and serve your sacred Majesty, with as much sidelity as my former excesses, have had disloyatey.

Give me pardon (O merciful maker!) for my past fins and impieties; and grace to a-mend for the future; And though I am most unworthy to have my prayers heard, or my petition granted; because I am so enormous an offender: yet (O merciful Father!) look upon your meek Son Jesus, whose precious Bloud I present unto you; And beg for his dear sake, that you will be propitious to me, a

wretched Sinner.

Paragraph 7.
The feven Penitential Pialms of the Prophet David.

Briefly Paraphras'd with devout Affections and E'evations, to God; And Dilated with Acts of contrition, and Petitions for Pardon.

The frequent use whereof, is a most soueraign Antidoce against sudden Death, and final Impenitency.

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17. The 7. Penitential Pfalms ,&c. 259

fathers offences, neither t ken engrance upon us for our Sint Spare (Good God!) Offere car people, u home you have redeemed with the precious Bloud of your dear Son Iclus, and do not evernally forget us.

The first Penitential Pialm.

Domine ne in farcre, Pfal. 6.

Dread Soveraign! Chaffise not your servant, whilst you are angry: nor let me presently feel the rigour of your punishment, when your fustice is irretated against me for my grievous sins, and

tranigreffions.

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Bur, O take compassion upon the weak, sceble, and frail condition of your poor creature; whose Body is be est of its wonted vigour, whose soul is in a lad and languishing state, and whose whole man is beleagured on all tides with all forts of temprations, tribulations and troubles.

How long will you leave me, (O my loying Lord!) how long will you abandon me, (O my bleffed Creator!) and permit me to become a prey to my

bloud freking enemies?

O cast a glace of your gracious eye upon your now return ng and repenting firwant; and whilst time serves, release me, relieve me, revive me, even for your render mercies sake.

For alas! what h pe can I have of your help;

when death shall have d-priv'd me of my life?

Judge of my fincere repentance, (O all-feeing Soveraign!) by the real effects of my Sorrow: and behold how all the day! ng my continued fighs and fobs shift my heart; and how during the wearisome night-featon, I wash my bed with the flouds of my incess ni tears.

My eyes are dimin'd with the excess of my weepirg, my Countenance is discoloured, my whole Body weakned: and be in to wax old, and even to wither with raway, ami lit the multiplied perfecutions of

But avant, O all you wicked Fiends! Leave off the pu luit of you vain hopes! Ceafe to le kany

long r my fouls utter ruine and deftruction.

F. r I now plainly pe ceive, that ny compafionate Lord, bath lent a favourable car to my perfeverant lan entation; he had mercifully heard my humble payer, granted my caracte perition, and figned my defi ed pardon.

Be ye therefore alhamed, convinced, and confounded, (O all you my wicked enemies!) a: d retire your felves from fur her troubling him, whom the Lord of Holls will henceforth firengthen and

fupport.

Glory be to the Father, and to the Son, and to

the Holy Ghoft:

As it was in the beginning, is now, and ever shall be, world without end, Amen.

The Second Penitential Pfalm.

Peati quorum, Pial. 31.

O Truly happy those Souls; whom you, (Glorious Creator!) are pleas'd to receive into your gracious favour. by granting them a free pardon of all their former fins and impieries!

O truly happy those Soul; whose Crimes (being expia ed by fincere Benance and Contrition) shall

never more be laid to their charge.

There was a time, when I d d not well resolve to make a clear discovery of my souls disc ses; and I was then like a wou ded per on, who not diring to shew his shameful Ulc z, occasions the Gangrening of his membe s, the Corruption of his bones, the Rotting of his flesh, the S ortning of his own life.

The lively refeatments of his secre; and insupportable forrow, drew bitter sighs from my heart, and f d complaints from my tongue; and my daily cries

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fecended by a deluge of tears, were sufficient with nesses of my conceal'd wounds, and of my cantilriz'd conscience.

The hand of your indigna ion, (O my just Lo d God!) lay heavy upon me day and night; and the watchful worm of my ulcera ed Soul, (sa tharp thorn) incessantly pierc'd my interiour.

Til at lash forc'd by fo many fearfu! chasti ements, I condescended to Confess my secret offences; and

to manifest all my hidden sins and iniqu ties.

When behold, I had no sooner said with my tongue, and resolv'd in my heart; I will have recourse unto the sweet and soveraign Physician of my seul, and implore his help and succour; but He presently (O mercy! O goodness!) apply'd curing salve to my sesseed fores, and gave me a free pardon of all my grievous offences.

O liberal Lord! Whosoever desires to be reconciled to your divine favour, needs do no more but seriously cry and call upon your facred Majesty: his faithful and servent prayer alone, will surely re establish him in your holy love, and infallibly restore him to your happy Friendship.

O ye fervants of God! make to him your speedy addresses, whensoever the sad deluge of adversity frives to drown and over-whelm your spirits; and then you may rest secure that nothing shall hart or

endammage you.

For my part, (Omy Creator!) I must needs confess you alone are my present and powerful refuge in all my most pressing afflictions.

Yes, (Dread Soveraign!) You are the original fource of all my comfort, content, and happiness? For having dispers'd the dark and dismal clowds of calamities, troubles and temptations, which encompassed my soul; You were surther graiously pleas'd to speak thus to your poor and undeserving servant.

I will enlighten thy heart with the torch of Faith.

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to keep thee from errour; and I will have an Eye to thy footh ps, to preserve thee from falling.

Only beware of becoming like unto the brute beafts, which are bereft of all reason and understanding; and which render their masters no soluntary service, but only what they are sore'd to, by the whip and halter.

be feverely pun fhed; but my Mercy foon exempts

repentant and returning fouls.

Take courage therefore. (O ye my faithful flock!)
and rejoice in me, your Lord, your Comforter,
your Protecto.

Glory be to the Father, and to the Son, and to

the Holy Ghoft :

As it was in the beginning, is now and ever shall be world without end, Amen.

The third Penicential Plalm. Dominiene in furore, Plal. 37.

Orrect not your poor creature, (O my juftly angry Greator!) in the height of your choler and indignation; nor lay upon me the whole load of punishments, which my wickedness hath deserved.

But O ! Look upon my weakness with the Eyes of your wonted pity and compassion; and let the severe corrections, which I have already suffered, suffice for my cha-

fifement.

I fill bear about me the marks of your displeasure; and the arrows of your anger flick yet fast in my entrals.

Alas! My whole Body is, as it were, one continued wound: and yet that, which yet more contributes me, is the continual remorfe of my finful conficience, which inceffantly graws and devours my heart and foul.

For this ever-present memory of my former mifdeeds, fill follows me like the furious streams of a (wife Fortent: their heavy burthen presses me down, and opposites me

ender its unsupportable weight.

As oft as I confider the heinoulness of my crimes, my filthy ulcers feem to be afresh opened, & to cast forth a new stench from their noison corruption: So grievously dorn the fad reflection upon my past sins torment & assist meleven tremble with dread & horrouganthe very thought ite

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of them: and I fometimes remain to dejected with forrow and fadness, that I am almost ready to lose my patience with the loss of my life.

But yet returning into my felf; (My Eyes drown'd in a deluge of tears, My Heart overwhelm'd with groans, My Voice interrupted with fights and fobs:) I ceale not day and night to invoke your divine mercy and compaffion.

Surely this perpetual fente of fo many pletcing fortows, makes my very bloud (as it were) to boyl in my veins and causes my whole distempered body to participate of my

poor fouls excessive pains and fufferings.

For there is no fort of milery and marryrdom, which my Soul endures not; and this forces my tongue and mouth to utter these howling out-cries, rather than ordi-

nary lamentations.

But you well know my intention (O all knowing Creator!) and you read in my interiour the real meaning I have, and the firm resolution I now make, never more to offend your facred Majesty.

Not will I doubt but that my earnest petitions penetrate your pious Ears; fince they proceed from so sincere and

perfect a Contrition.

Alas! I die, (Dear Lord!) unless you speedily deliver me: My heart beats and burns within my breast and then becomes cold as Ice; my languishing members can no longer sustain my feeble carkas, and my natural hear is almost spent and extinguished.

The apples of my Eyes are discoloured; my fight is faded with the continual flox of my tears: but what would my fight avail me. amidst the darkness of so many adversities, and fince the Light of your Grace (O my God!)

feems to be banish'd from me?

My Ghostly Enemies add yet more fuel to my milery, taking occasion from my affliction to insult over me, and watching which way they may work my utter ruincand destruction.

But in you alone (O my Lord!) do I place all my hope and confidence: hear me (O my God!) and help me against all my aduersaries; that they may perceive how powerfully you protect them, who put their trust in you.

If I do but flumble, they presently rejoice; and their expectation conspires with their endeavours to see me fall

and perifh.

Ab, my just and it e cital Creator !) fince Lam the Butt

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against which you have darred the Arrows of your anger, and they the shafts of their malice; how can I any longer sublist without your supporting aid and assistance?

Yet I cannot but confess, that all these disasters are nothing in comparison of my demerits: I humbly confess. (O my Lord!) and my heynous, offences are the

continuall object of my thoughts and memory.

And therefore I ftrive to endure my defero'd chafilements, with all possible patience; day'y imploring your divine mercy to measure them, not by the Ell of my unworthiness, but of my weakness.

O let not my cruell Enemies fill crow over me; fince I have fet up a firm Resolution for the future, to

betake my felf ferioufly to vertue and piery.

Fo fake me not (O my only hope and helper) in

thele my preffing difficulties and dangers.

But (O my God, whom I adore, and whom I defire to freve with fo much ardour and affection!) Let the bright rays of your sweet elemency disperse the black clowds of these sad calamities.

Defend me , Protect me , Save me ; O my God , ny

Strength, my Salvation !

Glory be to the Father, and to the Son, and to the Holy Ghost.

. As it was in the beginning, is now, and ever shall be, world without end: Amen.

The fourth Penitential Plalm. Miserere mei, Dens, Plal. 50.

O Mercifull Creator! who are graciously pleas'd to conserve them by your clemency, whom you might in all reason condemn by your Justice; take compassion upon me a poor sinner.

O permit not that fertill Fountain of piety, which hath been so plentifully pour'd forth upon all my predeceffours from the worlds first origin; to seem now dry'd

up and exhaufted against me alone.

Dew down (I befeech you!) one bleffed drop of your fweet Grace into my finfull foul: or rather showt down a whol Ocean of your facted waters, to wash me again and again, till I become throughly cleansed from my enormous wickedness and impurity.

Ah, Dread Soveraign! I humbly acknowledge my most heynous sinfulness, and the horrour thereof is ever prefere to the Eyes of my oppressed Conscience: I still feel it in my bowels, and its perpetual memory incessantly cor-

You (O all-knowing Lord God!) can belt tell what these my Crimes are, for 'tis against you they were committed. You exactly understand both their number and their nature; and what I secretly acted, tyes open to the eyes of your all-seeing Majesty.

Justify (O glorious Creator!) the equity of your own gracious promises, in pardoning this repentant Sinner; thereby confounding their blasphemous judgment, who conceive

you are inexorable.

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Your Clemency (O my bleffed Creator!)
finnes brightest in the darkness of mans ingratique, and the infinity of your Mercy, is
most manifested in the multitude of our enormous offences.

example of this undeniable verity. For iniquity entred into my foul at the first instant of my Conception; the Mother which bore me, rendred me guilty of original impurity, and I had no sooner a being, than I was also finfull.

And yet you (O compassionate restorer of purity, and pardoner of impiety!) have been pleas deto lead me a sinner, into the secret Cabinet of your facted Mysteries.

Belprinkle my Soul (O Soveraign Lord and Lover!) with the Hylop of your Grace; that I may henceforth ferve you more purely, and love you more pe feelly; wash me with

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this divine water till I become whiter in your presence then the driven snow.

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Glad my fad ears with the joyful news of your approaching Clemency. O what alacrity will my defolate foul receive, at fuch fiveer

happy tidings!

My heart will soon recover its degayed frength; my mortified members, will obtain their wonted life and vigour; and this blessed comfort will (Oyl-like) melt into the very marrow of my bruised bones.

Avert your eyes, (O divine purity) from the object of my heinous crimes; and blot out of my foul all those filthy blemishes left there by my former iniquities, that they may no longer be offensive to your sacred Majesty.

Place such a heart within my breast, as may harbour none but holy affections: Establish a Spirit of Innocency within my entrals, which may provoke me to no actions but such only as are to you best pleasing.

O bleffed Creator! cast me not out from your beautifying presence, nor deprive my poor

foul of your santifying Spirit.

Replenish me with the joyful Hope of your pardon for my past transgressions; and confirm me with the powerful succour of your principal Spirit, that I may henceforth never more oftend you.

I will willingly employ my best endea-

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fraight path of your precepts; and I will frive to convert the bad by my good example.

Alas! my Lord, my God, my falvation! My own blood, which is corrupted with unchast ardors; and the innocent blood of my neighbour, which I have unlawfully spilt; render me culpable before the tribunal of your fustice, but I humbly appeal to the Throne of your Mercy for my pardon and remission.

You are just (O Lord!) as well in your Promise as in your Punishments: exempt my soul (I beseech you) from the severity of your Punishments; and give my Tongue a just subject to extol the sidelity of your Promises.

Thus by receiving them, who feek you, fear you, and love you, into your favour; you will open my lips to announce to the whole world, the excess of your divine bounty and liberality.

Had I conceiv'd (O Soveraign Majesty!) that Sacrifices had been the proper means to obtain your pardon and mercy; surely your sacred Altars had never been void of my Immolated Victims.

But I know (Great Creator!) by the inflructions you have graciously given me, tis not that you defire or demand at our hands.

No Lord! 'tis'a Contrite heart, and a foul fincerely forrowful for her fine; this is the

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truly propitiatory Sacrifice, wherewith you are belt plealed.

Shew towards Sion (O facred Majeffyt) your wonted clemency and compassion : TO let not my great fine be the cause agricult gries loul: Peven ink under sem ella suov

Continue (dear Lord!) your accustomed care over the holy Jerusalem, your Cathofick Church, your flock of faithfull fervales, Fortifie its Foundation, build up its Walls and render it inexpugnable against all is apr it, me to die presently pofers.

That fo you may receive daily preferre of Justice, Praise, and Gratitude is and that the Alters of our hearts may be ever more laden with the pleasing Sacrifices of folid Piet popul My pody is beteft of the there are your yM

Glory be to the Father, and to the Son, and to the Holy Choff out of a bed wed it as

As it was in the beginning, is now, andie ver shall be, world without end. Amen M (in descot a treut,

> The fifth Penitential Pfalm, me Domine & xandi Orationem. Plat 1841

TTEar my Prayer (O meek and mercifull Creator!) and permit my forrowfull complaints to penetrate your facred Ears.

O turn not your Eyes away from my miferies; which cannot be look'd on, without mo-

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ving to compation: O disdain not to lend a pious Ear to my pitifull lamentations, which cannot be heard, without moving to mercy.

There's not a day paffes over my head, which brings not with it fome new affliction to my foul! I even fink under the burthen of my forrows, which I can now no longer sup-

port.

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Therefore I call upon you, O all-powerfull Lord God!) in this my preffing necessity: O defer not to deliver me speedily, or permit me todie prefently.

Alas! (Dear Lord!) the prime part of my age, is already vanisht away like a shadow; the flower of my flourishing youth, is

faded like the fleeting fmoak.

My body is bereft of its wonted force and vigour; my feeble members are parch dup, as if they had paffed through some fcorching fire.

My whole carkass is extenuated, as the Grass of a field, wither'd with the Suns extream ardor : My discolour d skin and countenance, declare sufficiently the defect of blood in my veins, and the decay of life in

my Heart.

I have lost all appetite to meat and drink, for the natural heat of my Stomack is extinguith'd: And ale! what need I any more nourishment, fince I effect my felf no

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longer

longer as one amongst the living.

I am become a wild and savage creature, defirous of folitude, displeas'd with society; Like the penfive Pellican, which retires into the crannies of the tocky mountains,

I hate the day-light, as a Night-Owl, which delights in darkness; and I shun all company, as he doth all other birds fociety.

The Night, which affords refl to others, yields me fresh remorfes; for the forrows that troable me, and the folicitudes which torment me, keep my fenses evermore watchful.

When others walk abroad in the fresh evening air, to recreate their spirits tired with their day-labors; I fit all alone in my fad habitation, like the folitary sparrow, keeping bit nest in time of tempestous weather.

Nor am. I free from the continual afflichion of my Ghoffly enemies; my milery ex-

citing their malice.

Yet, (O. Creator!) to move your divine elemency to comm ferate my deplorable condition; and to receive me into your defired fawour ; I purish my felf with these painful au-Herities.

I eat more Ashes than Bread; and make

my briny Tears my daily drinks

I humbly acknowledge (just God!) that Ehave incurr'd your high displeasure, by my heinous offences and disloyalty; and that I

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have therefore deferved this change of your freet countenance (wherewith you were Formerly pleas'd to behold men) into an angry afpects where the counter and the counter of the counter o

I feel Alas I and find by woful experier ce, the effects of your indignation; being now deprivide of Iyour accustomed friendship, and dejected from that happy state wherein your

wonted favour had placed me.

with nothing but continual troubles, tribulations, temptations on and when now in my declining age. I call back the eyel of my confideration upon my past life and actions; I perceive, and pronounce (to own confusion) that all my dayes are wantled away, as a meer dream or shadows.

and menarcas the grafs that gray in it. They all wither away at their appointed time, and are enverapped in their Graves, as the Grafs is cut down in the harvest season, and safe into the Garners and an average of both the

Rativou smi(Oveternal Maker!) remain ever immortal, evermore immutable; No fuccession of years or ages; can ever alter your alwayes present, perfect, constant infinity. Your glorious memory passes from generation to generation; and you will be at last, what you now are at this present, and were at the beginning. M 4 Though

Though you permit us to be now punished for our fins and impieties; yet we remain confident that you will one day take pity on your Sion , Because we your servants have deeply ingravidate love of your facted Temple in our memories ; preferring eledefre of feeing its Walls re-edifi'd; before all worldy interest and affections.

Then shall this banish'd Nation find favour in your fight, when you shall be graciously pleas'd to recal them to their own habitati ens, and permit them to poffers peaceably

their proper inheritance.

Then the Infidels shall fland in fear of us, feeing us effeblished in your divine friend fip, and the renewn of your glorious Name shall terrifie and aftonish the worlds greatest Kings and Monarchs (organiza) and

When they shall see reduit the City Sion, which you, our All-powerfull Lord; will make the Seat of your Royal Majetty; and where you will manifelt your glory, by the greatness

of your mervails.

We will then (being fully fatisfi'd in our faithfull expectations) fing to you, (great God!) with heart and mouth : Our Lord in mercy, hath heard our Prayers; He hath not fleighted the Sighs of his humble fervants.

This illustrious action, shall be regulared in our Chronicles; that all future Ages, may

gratefull y

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gratefully acknowleds your infinite Love and

Chemency.

And that all succeeding posterity may erernally praise your facted Providence; which hath to mercifully redress'd the mileries of your distressed people;

And lent a compassionate Ear to the sad lamentations of the poor Captives the Children of them who were flain for your fake, and for the constant profession of your Holy

Name.

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The inhabitants of Sion, shall incessantly celebrate your praises, (O Powerfull Lord God!) and the City Jerusalem shall eccho forth Hymns and Canticles of perpetual gratitude, joy, and gladness.

Then all Nations shall meet, all Kings shall concur, all People shall faithfully conspire together to serve and adore you, the Great God of Israel, the mighty Monarch of

the whole Universe:

But yet alas! Whilft I (O my Lord!) lie languishing in the long expectation of this happiness; the dayes of my life fleet away in the carriere of their swift course : Count them (Omy Creator!) and you will find, I have not yet finished the tearm, which according to nature I might continue.

O call me not suddenly away, in the strength of my age; Letime yet live a while to amend

My wicked life; the few years for which I petition your Majesty, are nothing in compa-

rison of your Eternity.

You (O ever-living Lord God!) were long before the world; Your laid the Earths foundations; and the Heavens, which by their fuccessive revolutions, incompass and count our days, months, and years, are the products of your All powerfull hands.

They shall perish at the period designed by your all-seeing Providence; but you (O immutable Creator!) will still remain what you are: They shall wax old and decay, as an over-worn garment; but you will ever continue.

nue, Eternal, Unchang'd, Undiminish'd,

You will remove them, renew them, and dispose of them as you best please; but your felf-will Aill be the same you ever were, un-

touch'd by all time and viciffitude.

Preserve therefore (O powerful and compassonate Father!) the poor children of your faithful servants; place them in security and safety; and settle them where their happy posterity may enjoy eternal peace and repose.

Glory be to the Father, and to the Son, and

to the Holy Ghoft.

As it was in the beginning, is now, and ever shall be world without end. Amen.

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The fixth Penitential Pfalm, De profundis, Pial, 129.

From the depth of mifery, into which my Sins have cast me; I cry to you, the Abysmus of mercy; O hear my voice, heal my woulds, supply my wants, and satisfie my wishes.

have averted your eyes from beholding my dileased Soul: yet, O thut not your ears against the doleral accents of my deep complaints.

Alas! (just Lord!) If you thus rigoroully observe frail mans impurities: who can

hope to obtain your pardon.

Your hely Word commands me: And I know that Mercy and Compation is as much your

Property, as Justice and severity'.

My foul secures her self in the verity of this sweet word, and therefore continues constant in her patience, and persevers confident of your promise: For Alas! where els can she fix her Hope, but in you her only Lord, Lover, and Helper?

Yes, O sweet and Soveraign Lord God!)
during the whole remainder of my lives short
pilgrimage, from the dawning of the day,

whan:

(when Souldiers fet their watches) till the cloling in thereof, (when the night recals them from their flations). I will rely upon you alone, my Hope, my Help, my Happiness.

Because your Mercy (O my Lord!) farexceeds all our demerits: and therefore You will graciously free and deliver us, and the siraelites your chosen children, from all our grievous fins, sorrows, and advertities.

Glory be to the Father, and to the Son, and

to the Holy Ghoft.

As is was in the beginning, is now, and ever shall be, world without end. Amen.

The seventh Penitential Psalm, D.mine exaudi. Psal. 142.

Compassionate Soveraign! Who have been graciously pleas'd to promise your succour, to such as humbly seek and implore it: hear now (I beseech you) my present prayer, powr'd forth in my most pressing necessity; and grant this my humble pention, according to the verity of your Word, and the equity of your promise.

Consider not (O Lord!) whether the foulness of my offences may justly deprive me of this favour; nor enter into judgment with your poor servant; for if you thus proceed with sinful mankind, who can, by his own

merits.

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merits, deferve the least of your Mercies?

My Ghoftly enemies affault me with allforts of violence; they feem to have me already in their fast holds = nor will their fury relent, till they fee me laid in my sepulcher.

They have reduced me to that fad extremity, that I am forced to flie into the feeret saveras of the Earth, and to hide my felf in holes full of himmon and obscurity; where I lie (in a manner) buried alive, and live as one

dead to the world

And furely, I cannot be faid properly to live, but rather to languish, fined my spirit is so shaken with solicitudes, and my heart so depressed with dreadfull apprehensions; that my life becomes more rigorous unto me than a thousand deaths.

Yet when I feriously reflect upon past ages; wherein our fore-fatheres received most

fignal proof of your paternal affection:

When I remember the many mervailous works and wonders, which you (Oloving Lord God!) have formerly effected for their fakes.

When I consider, how plentifully you have heretofore powred down the sweet dews of your divine favours upon their heads; and encouraged their hearts, with the sweet promises of your su'ure love and protection.

Acknowledging you now the fame All-

powerful Creator, you then were; I take new nomfort and confidence, and strengthned with a fresh and firm hope, I believe you will not abandon your servant.

And therefore I lift up my Eyes, Hands and Heart to obtain your heavenly help; and my distressed soul sighs after your divine Grace, more greedily than the dry ground doth for the refreshing drops falling from above.

O Lord! make hast to hear me, to succour me, to save me from perishing: for Alas I I am now grown faint under the grievous burthen of my afflictions.

Delay not (Dear Lord and Lover!) to dart a Ray of your life-giving-light into my dark, desolate, and dying soul; or els I shall quickly be accounted in the number of them who descend into the Sepulcher.

O let me speedily hear the joyful voice of your mercy, since in your alone is all my hope

and confidence.

Shew me (O my Lord, and my Director!) amidst these sad calamities (confounding my understanding) what way I may securely steer my course, to save my sour sacred Majesty, to be absolutely guided by your holy Inspiration.

Place me out of the reach and power of

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my implacable Enemies (O my God1) And instruct me in the knowledg of your Will; that I may never more prevaricate

against your Precepts.

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Your Love alone, (O my amiable Creator) shall be henceforth the sole. Object of my hearts affections, and the only object of my fouls operations: And as you only are my God, my support, my succour; so my only Hudy and solitude shall be to conserve my felf in your favour and friendship, and to ferve you with all possible diligence and fidelity.

The grace of your facred Spitit which guides all men to their own good and happiness; will (I hope) lead my longing foul into the right and even path, and direct all my defires and affections to just and righteous

undertakings:

Free me your poor fervant (O good, great, and glorious Omnipotent!) from my grievous afflictions; Unfetter my foul from the bonds of her inflaving and infulting enemies : and retort upon their own malicious heads the multitude of torments they make meendure.

This is the Justice (O Righteous Judge!) which I expest from your hands: not doubting but that my eyes shall one day see these sworn enemies of my foul utterly conquer'd and Because -

confounded.

I. Exercife. The groundwork

Because I have not willingly swerved (Om Lord God!) from your love and service; no will unly fray'd from my duty and obligation

Glory be to the Father, and to the Son, and to the Holy Choff: For the benefits of m

Creation, Redemption, Juffification.]

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As it was in the beginning, [before all beginning of time], is now, [in the Church Militant] and shall be world without end, [in the Church Trumphant.] Amen.

T. 8.

Spirit which Eight Exercises, transferr a higher out of our Spiritual Conquest to the end that such fundamental pruttifes of sublime and solid piety may be alwayes ready at hand for the daily use of the devout Christians, both before and after Communion: and in which they may alfo (according to each ones fervor and opportunity) very profitably employ themselves, after their Morning Exercise (as it were) in the way of a Canonical Office; for which reason, seven of them are distinguished, (like the precedent Exercises of Christian Vertues, which may be practifed in the same manner;) into seven points, correspondent to the feven Hours of the Church fervice.

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The first Exercise,

which is the groundwork of all Prayer and Introversion; and which alone, being performed with requisive diligence, discretion and perseverance, will speedily and infattibly afford unspeakable comfort and spiritaul prosit, to the pious practitioner thereof: As being indeed the end of all other external Exercises, and the short, sure, simple, and Regia via, leading to a devout and divine life.

This Exercise confirs of three parts in ga-

Prepa- hension of Gods presence.

2. A cordial and prosound act of of three hemilist.

ects. 2. A pure intention to please and praise God onely.

(r. My wounds, both internal and ex-

Consi- 12. My Wants, which are many in e-derati-) very degree.

n of 13. My wishes, and humble de-

3. Con-

I. Exerc for The groundwork

(1. Contrition for my fins. Conclusi-)2. Resignation in my wants. on also of 3. Complacence in God, and Conthree acts. (fidence in his goodness.

and wince a land the law partance il A more ample and practical description of this Exercise.

The first part is Preparation of three Acts.

I. A lively apprehension of Gods prosauce, not only in all places, and in all creatures, by his power, and effence, but in our fault, by his mercy, love, care, and providence.

My Soul! Where are we? who fees us? What is he that is with us, and within us? by whose light we fee, by whose fire we burn, and by whose love ivolive? Live, my most glorious and gracious Lords in whose presence I kneel, in whose arms i reft, and after whose love I breath: O that you were as dear to my foul as you are near it! Alas, why doth the not care as much for her God, as he doth for her good? Why do I not love your presence, (Omy amiable Lord!) fince you are present by love?

You are my Father, my Physician, and my Food, hear me, heal me, help me ! I am wicked, I am wounded, I am wretched : Out of you, there is no place of reft; without you,

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there is no hope of happiness; remain therefore with me, and reign within me; Let me be yours, all yours, ever yours. of word then

2. Profoundand cordial humility, acknow. ledging unfainedly before God and his Angels, our wickedness, weakness, and wretchedness; what we are, and what we deserve; and so resting quiet in the Center of our own Nothing bar saller restore ver and I that

OMy Soul! What have we been? What are we? What have we? What can we do? What do we deserve? What dowe defire? What hath our loving Father and and liberal Lord, that he hath not given us? What have we, proud and prodigal children, that we have not received from his mercifull hand and heart? What have we received, that we have not abused by self-love or selfdelight?

O sweet Jesu! Give tears to my eyes, words to my tongue, fighs to my heart, and love to my spirit; for I need them all to deplore my mifery, and implore your mercy; to admire your beauty, and adore your bounty; to figh after you and fuffer for you: What I have been, it grieves me to remember; What I am, after to many fignal benefits on your part, and ferious promifes on mine, I

am afhamed to think; What I deferve I am fraid to callto mind; What I defire I am igue rant how to ask. Lord, for your Mercies fake, for your Mothers sake; by your Bowels of mercy, and her Breafts of mechanis; by all that you have fuffer of for me, and the for you; by all that is dear to you in Heaven and Earth, Forget and forgive what I have been, my past folly and wickedness; Pity and protect what I am, my present frailty and weakness: Be fatisfi'd for what I deferve; supply what I defire wand be mindfull of me in life and

How much, (Omy God!) do I wish to beave all, and lose my self to find you? to humble my felf, to pleafe you? and to hate my felf, to love you? But there hard and high matters I date scarcely promise; how then and when thall I practife them? Yet without thee, (O sacred humility!) there is no solid center to rest in, no true sweetness to takegust in : therefore, (Omy God!) I come to your School to learn this necessary leffon; teach me," touch me, wound me, and win me unto yourself.

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^{2.} Pure intention, to please and praise God onely: to be all his, ever his, in what manner and measure he best liketh, both in this prayer, and all things what soever.

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P Ehold therefore, (Omy Lord) how out Dofpure Obediente to your Will, and confidence in your mercy . I now approach to please and praise your divine Majesty: Not to receive great matters from you, for I am unworthy; nor to conceive great matters of you, for I am uncapable; but to leave all for you, to be bumble of heart beyond all, and to love you more than all: this is both conformito my condition and obligation, I come to prayer, (O may onely Lord and love!) not to have much, but to give up all, to be yours, all yours, ever yours, in life and death, for time and eternity, as your felf beft pleafeth I come (O my center and sweetness!) to seek you, and figh after you; yet I am content neither to find you nor feel you, but onely to fee you by faith, and to fuffer for you with fidelity. I I am fatisfied and content that you are fo good, great, glorious, rich and happy in your felf: and I am confident that you in your good time will make me rich in your mercy, and bappy in your love; for in this Pilgrimage I defire no other happiness than true bumility, nor greater riches than maked my miler, and almost no perior a relim ven

The second part is Consideration; shewing three things, first to our selves, and then to our Sovernign Lord and Maker.

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I. Our wounds, both internal and exter nal: to wit, our fins, ingraciendes, daily failings, frong paffions, &c.

H! my fick and finfull soul! how weak I and wounded are we in every degree, in all parts, in each member of body, and faculty of mind? [r.] All is out of order, all is pride and self-love : how impenitent are we in forrowing? how impatient in fuffering? how uneonstant in persevering? and yet how importunate in finning? [2.] My Understanding is blind to good, clear-lighted to evil; My will is perverse, peevish, cold, sensual; My Memory is weak, full of idle images, subject to distractions, [3.] My Affections are vain, my passions violent, my inclinations vicious. [4.] My Faith is little, my Hope less, my Charity least of all. [5.] So forward to extrover sion and diffolition, to backward to introversion and compunction, To full of imperfections, and immortifications. [6.] So little confidence in my Saviours mercy, so little patience in my misery, and almost no performance of my good purposes. [7.] So curious to censure others, so careless to keep my self and curb my own fenfes. Finally, all is felf-love, felf-will, felf-conceit, felf-feeking, pride, propriety,

priety, partiality; which are my daily and

dangerous diseases.

O. Father of mercies, and onely Phistian of my foul! You are almighty, and allbounty; these are my wounds and impurities, and if you will, you can both cure and deanse me; and if you will not, I will remain content as I am : I am willing to continue weak, fo I be not wicked; to be wearied and wounded, fo I be not utterly tired, overturned, defeated, and lofe the victory: Cut, kill, crucifie, O Lord, onely spare me for eternity.

2. Our wants, for we are not only needy, but naked; not only poor, but beggers; who neither know how to deserve an alms, nor how to desire it.

My poor Sout! What do we want? nay what do we not want? [11] True light, true liberty, true love, true life. [2.] A setled intention, a simple intention, a serious introversion, a sincere conversion. [3.] Humility of heart, conformity of will, purity of foul, indifferency of spirit. 4. Wildom to know Gods Will, firength to execute it, patience to persevere in it [5.] Resolution to suffer for our Saviour, devotion to figh after him, diligence to find him, 264 I. Exercise. The groundwork .8

Courage to endure all, faith to forgo all, Hope to expectall. Charity to give all, and Confidence to gain all. Finally, we want all we finall have, Yet our loving Lord is ready to bellow on usall that he hath.

give me your felf, and all my wants and wishes will be at an end, You are all my fafety and my onely fecurity, all my refuge and my onely center: Until I can return unto you, or wholly turn into you, let your Cross be my Purgatory, and your Will my Paradife, for other heaven upon earth I can never hope to find: Until then, I must be content to find a Until then, I must be content to find and fight under the burden of this mortall life; to fit like Job upon a dunghil, for-lorn and for aken by all, full of foars and for-rows; to remain a perpetual and pitifull patient, fearcely feeling patience in my felf, and finding no compassion in others.

3. Our wishes and desires. What can a wounded wretch wish, but to be cared for and cured? What can a naked begger desire, but to be cloathed and comforted with some few rags and crums? What can a blind and cold person ask but light and love?

His, (Omy soveraign and sweet Lord!)
is the sum and substance of all my wishes

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and requests. O that I could go out of my self, and get into you! O that I were dissolved from my loathed body, to the end I might dilate my heart in your love, contemplate your divine face in perfect liberty, and please and praise you eternally! For in this prison of selfh and vale of tears, I faint under the weight of temptations, I fall under the burden of my troubles, and I continually fail in the profecution of my pious purposes.

Oh! that your will did so rule me, and reign over me, that it were a torment to decline never so little from it! O that your Love did so freely and fully possess my heart, that there were no room at all remaining for any bastard or base love of things created!

Good Jesu! how truly happy and holy should I be, if I could cleerly behold my own nothing in your All; if I could embrace crosses as Crowns, and swallow down all contempts and confusions, as milk and homie! O when shall I be so elevated in spirit above my self, by extaste of love, as to be able and willing to humble my self under all creatures without repugnancy!

Alas! Shall I never be content to forfake all, and be forfaken by all? Yea having lost and left all for One, to be left by that One, who is my All? and so remain quiet in my own nothing. How long shall I lie wallow-

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I. Extraife. The groundwork

ing in flesh and blood! how long shall I detay, and dally in false loves? How long shall I sigh, and not enjoy! seek, and not find;

live, and not love?

266

Come, my Lord, and Love! Lord Jesu, come quickly; Let the fire of your sweet love so consume in me all dross of fels-love, and so transform my spirit into you, that I may take all from you indifferently, give all to you liberally, and rest and repose in you eternally.

Lord! let me be yours, or nothing; Love,

ernotlive!

The third Part is the conclusion, which com-

t. Contrition, which is a hearty and humble forrow for our fins, ingratitudes, disloyalties, pepidities, &c.

O My God! how little did I love you when I fo carelelly offended your divine Majesty? Oh! that I had never sinned mortally, though it had cost me my life immediatly! O that I were sure never more to swerve from your sacred Will and Commandments! Let me henceforth endure, (dear Jesu!) a thousand deaths of my body, tather than admit one deadly sin again into

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my foul! O pity and pardon my past follies and frailties, and prevent me with your gra-

cious bleffings against future failings.

How great (O Lord) is my obligation to serve and please you, were it but for your favours conferr'd, your benefits bestowed, and your love powr'd out opon me? and yet, (ungrateful wretch that I am!) how poorly

have I corresponded!

Oh! that I had so deep a sense of my sins, that my heart might break with sorrow? Hide not, (O lord!) your face from me, shut not up your mercy-gates against me: for though I have anost grievously gone astray, yet I am resolved upon an entire amendment, correction, reformation of my whol man: this strong resolution, (which is your gracious gift) grounds my hope in your goodness, emboldens my considence in your mercy, and gives me courage and comfort in your love.

2. Resignation in all our wants, wishes desolations, and distresses, to the divine will and pleasure.

I Am indifferent, (Omy dear Lord!) to fickness and health, to light and darkness, to delight and desolation: I am yours, (sweet Jesu!) put me where you will, do with me as you will, fend me what you will! I am

content, not only to have nothing, but to be nothing, fo you (Omy Lord!) be all things unto me! I acknowledge my felf unworthy to beg, and less worthy to obtain; and therefore I refign my felf still to beg, and yet ffill to want, even that which I most wish; which is, all light, all liberty, all love, all comfort, all content, yea, even all vertue, peace and perfection, so long as it shall please you! O Father, I am yours, ever yours, all yours, body and foul, for time and eternity. Live Jesus only,

3. Complacence and confidence; the first, that our God is what he is; the next, that he will heal our wounds, supply our wants, satisfie our wifkes; and turn all to our good.

Am glad, (O my gracious Lord God!) I that you are so worthy of all love, though I of all others am not worthy to love you: I am as joyful for what you are, (O great God!) as if all you have were all mine, and I will love you in all I am, and have, as being all yours. Your Cross is my comfort, your will my wel-fare, and your Love my life : fo that if I can but suffer for you, do your will, and follow your love, I shall do all that is neceffary.

I am indeed dry, dark, and desolate; but

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fince it is your will, I am sureit is my good, & therefore sufficient for me, and satisfactory to you. I hope you will one day compleat your own heavenly design in my soul; healing my mounds, supplying my mants, sulfilling my desires, and filling my yet empty heart with your sweet presence and perfect love: In the mean space I will say and sing; Live Jesus, Live my Lord, my love, my life, my all! whose name be blessed by all, whose will be accomplished in all, whose honour be advanced above all.

An Advertisement touching the precedent ex-

gently, discreetly, and with great confidence and courage 2. Yet without propriety, that it may neither hinder the operation of the Holy Gost within, nor works of due obligation and obedience without. 3. It in the practise of this Introversion we find dryness, and feel little devotion, we may sometimes fitly resume (in lieu of the second part, or consideration) our wonted exercises, whereto our minds are more addicted: ending the same with the Conclusion here prescribed; being ever duly disposed to follow the hely Spirits invitation to higher matters.

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The fecond Exercise.

Of the knowledg of God, and Confidence in him.

1. Our Chief happiness consists in knowing God.

To know you, (O divine fountain of goodnefs) is to be truly happy; and yet none
can know you, (O boundlefs and bottomlefs
fea of all perfection!) but through your own
manifestation and mercy: Vouchsase therefore, I beseech you, (O most loving and liberal Lord!) to enter into this poor and empty heart of your meanest servant, to inform
my ignorant soul, with a glimps of this necessary science, and to inslame my cold
affection, with a small spark of your holy
tove.

both which you fill with your greatness and glory: O Gad of infinite power wexcellent wisdom, unmeasureable goodness, and incomprehensible Love! my soul thirsts after you, the essential source of all felicity; my heart seeks you, the proper place of its

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repose, it sighs to you, the natural center of all its hope and happiness. In your bleffed mind (Omy God!) it first rested in its eternal possibility and similitude; thicher it must again return, and there it must either rest eternally, or perish for evermore. Olet it now find you, that it may ever love you.

2. Extasses, Admirations, and Adorati-

Lord, most good, glorious, and gracious; most blessed and bountiful; most high and holy; most excellent and ineffable; What words or thoughts can express your purity and persection? Let me know you, O amiable life of my foul ! Let me fee you, O true light of my eyes! Let me seek you, O only solace of my spirit! Let me find you, O desired of my heart! Let me embrace you, O my heavenly Sponfe ? Let me possess you, O Soveraign sweetness, and full fariety of all my inward and outward fentes. O that my heart could always think on you, my will ever love you, my mind still remember you, my understand-ing continually conceive you, my reason perpetually adhere to you; and my whole man incessantly praise you! O hide not your face

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from me, my joy, my light, and my life! If I may not see you and live, O let me die that I may see you! I defire to die here, and be dissolved; that I may see you, know you, come to you, live with you, and love you eternally.

Oever bleffed and glorious Divinity, O Father, who of your own substance, brings forth an ineffable goodness, coequal, consubstantial, and coeternal with your self, which is your Son: O Father and Son, who loving each other with infinite charity and content, are united together in one Holy Ghost, equally and unspeakably proceeding from you both! I admire you, adore you, and worship you with all the powers of my body and soul.

3. An absolute Oblation of all to the divine Majesty.

O Sacred Deity! O Tri-unity, and Unitrinity! O Father, Son and Holy Ghoft! Holy, holy Lord God of Hofts, who were, are, and shall be for ever Almighty; I your poor creature, prostrate before the Throne of your divine Majesty, from the abyss of my own nothing, invoke, adore and acknowledge you the abyss of all perfections! I present you with all your own gifts, goods and excellencies,

lencies, which you have plentifully poured out upon all your creatures: 1 offer up to your praise, the affections of Angels and men; the properties of the Elements; the beauty and motion of the whole Universe, and the effence of all being: O that my foul were capable to comprise unitedly all their several affections and perfections? how joyfully would it employ them in your ptaile? how fweetly would it melt away in your prefence? Behold, Omy God, I make an entire Oblation of them all : I acknowledge and adore you with them all; and defire to do it, as frequently as I have breath, and as often as there are minutes in time, flars in the firmament, fands in the Ocean, and numbers in all nature.

Omy Lord, whose love is the life of my soul, increase my knowledge of you, that I may enlarge my love to you. Alas! I love you not, (Oamiable Lord God!) because I know you not: I know you not, because darkness and fin hath covered and incompassed my understanding: Wherefore, O bright light, who illuminates all things, expell this darkness from my soul, drive off those clouds from my understanding, and draw the curtain from off the face of the abyss of my mind, that I may see and know you, and then I shall not choose but love you.

O my dear Jeja, shev me your civire Fa-

TI. Exercise. The knowledge.

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ther; dart a beam of your heavenly splendor into my dull heart, that I may have some degree of that holy science, which may help me in your love, make me obedient to your will, and resolute in your service.

To know all things of this world, (O. Jefu!) and not to know you, is but ignorance and folly: let me therefore know your eternal Father, and your felf whom he hath tent for my falvation; and it sufficeth me. O give me this knowledge, that I may give you my love, and I ask no more. Let me be unknowing, ignorant, and a fool in all other things, so I may wisely know you only, O my God, and my All.

4. An humble acknowledgement of Gods high perfections.

perfections to be above all knowledge, but that of your own divine understanding: I confess that your height is unreachable, your goodness unchangeable, your greatness incomprehensible, your light inaccessible: And all other your divine attributes and perfections are so mighty and so many, so good and so glorious, so excellent and so admirable, so worthy and so wonderful, that were all the power, and prerogatives, all the vertue, wisdom,

wisdom, and qualities of all creatures united in one individual nature, it were not so much in respect of your glory and greatness, as the least drop of water is in comparison of the valt Ocean. Wherefore, beg of you, (O' immense and inaccessible Godhead!) only so much to know, conceive, believe and understand of your hidden Majesty, as may efficaciously move my will to you; and I content my self with so much light of your divinity, as may force me to love you ardently, effectually, perseverantly.

Omy Lord, and my Love! Fill my heart with the sweet influence of your heavenly grace, that I may in some measure discover how good and gracious you are to me, and to all your creatures! O let me still remember your mercy, ever dread your Justice, and continually admire and adore your Power and Pro-

vidence, who what a challet or thunting and a most

Ah! my noble foul, stampt with the Creators lovely image, endowed with the excellencies of Understanding to know him, of Will to love him, of Memory to rest in him; why adherest thou not fast to him only in pure and perfect delight, forgetting and forgoing all sensible and worldly Objects?

5.0 Fervent wifees and defires to love and ferve dis God. 100 975 with subset land in vision one at today in foodlat at

That I were so ravished with your love and liking, (My only anniable Lord God!) that through joy, jubily, and admiration, I might feel no felf at all, no sense, no change, no inequality! That no prosperitie, might puff me up, no advertite deject me, no accident separate me from you, (Omy God

of infinite love and liberality!)

O that I could be ever joiful in you, ever grateful to you, and ever mindful of your inhabiting presence within me! You are always mearer to my foul, (Omy good God!) than my foul is to my bedie, always conferring, counselling, disposing, directing, inciting and inspiring it to your Love; and wilt thou not, (Omy fenfless and finful foul!) be always cautious and circumspect how thou behavest thy felf in thy Lords presence, who is so tenderly careful of thy safetie? O let his love be no longer neglected, his sweet invitations no longer flighted: Othat thou wouldst henceforth walk before him as befits his chaft and holy Spoule, with all respect and reverence, fear and fidelity, courage and constancy! preparing thy felf diligently for his divine embraces.

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6. Admirations of Gods bounty and bentfus, and refolutions of corresponding thereto.

Rant, I beseech you, (Omighty and I merciful Creator!) that my whol time and thoughts may be totally taken up in the contemplation of your unmealurable benefits and bounty towards me. For I know, Lord, that I am truly nothing, and yet you care for me, (Omy loving Maker!) as if you had no other creature in heaven or earth; you deliver me from innumerable dangers; you adorn me with many gifts and graces; you give me leave at all times to have free access to your Throne of mercy, so that with one holy thought, one humble figh, one devout defire, I may draw near to you, and enjoy you, and in you all comfort and content: O divin priviledge! To discover to you my wants, lay open my wounds, and boldly declare my wishes, as to my nearest, dearest, and trustiest friend and familiar, and to be fure of supplies, falves, and fuccour in all my necessities! O what Goodness, what Grace, what Mercy is this?

Omy foul! How loving and liberal a Lord have we? how loving in mercy, how liberal in bounty? Ah! our unthankfulness to requite,

our unworthiness, to deserve his favours!

Up my heart, be no longer ungrateful and unfaithful to lo great, good, and gracious a benefactor. Yes, (Obleffed and bountiful Giver!) I now fay cordially, and will ever stand to it couragiously; I will henceforth love you my Lord, my love, my life, my firength, my support, my home, my harbour, and my happinels. I will remember your sweet words to all finners; Why will you perish, O children ? As I live I defire not the death of a finnner, but that he would turn to me and live. I will behold your facred wounds fuffered for me, able to move a rock to love and compassion: And though I am asham'd to think what I have been, how little I have done, how much you have endured for me how long you have expected me, how lovingly you have befought me, and how poorly I have corresponded to you; Yet I know, (O'my Lord!) you cease not to be God and good, though I am weak and wicked. Therefore I will take yet courage in your fervice; and confidently hope, that you, who fought after me a loft sheep, will mercifully receive me now I feek after you my loving Shepheard, with-a right intention, real resolution, and inflamed affection.

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7. Alts of confidence, and purposes of perseverance in the divin love and fervice.

V Es, (O my Lord and my Love!) heaven and earth shall sooner perish, than my confidence in your sweet mercies, and my Saviours merits: If you repel me, I will run after you; if you that the door against me, I will never leave knocking; and if you kill me, yet I will trust in you. I wholly cast my self upon your holy Will, Providence, and Protection: I protest with heart and mouth, that Inowam, and henceforth will be entirely yours; that I have nothing, feek nothing, fear nothing, defire nothing, demand nothing, want nothing, will nothing, but you only, My Lord, my Love, and my All.

And I firmly purpose to serve and love you (O sacred and supream Majesty!) simply, fincerely, purely, and perseverantly, not for any fear of pains or punishment, not for any self-interest of what this world can offer, or the next afford; not for the least hope of heaven or happiness: but I will you, seek you, and love you for your felf only, (O my All-sufficient Lord God!) who are the sole object, sweet compleatment, and solid contentment of my foul. Pardon me, protect me, and provide for me, for you are my only hope and happiness. The:

The third Exercise.

Of the knowledg of, and diffidence in our selves.

1. A total abnegation of our selves, and relation to the divine Providence.

WHat is man, (O omnipotent Creamould be fo mindful of him? He is a meet nothing, (Lord!) and I am the least and worlt of those nothings; because I have least corresponded to your grace, and made worst use of your gifts. O give me light; reach forth your hand to this blind creature crying after you, O true light of the world, and life of my foul! that now at length I may duly, diligently, cordially and abyfially dive into my own baseness, weakness, misery, nothing: that knowing what I truly am, I may really loath, hate, diffrust, despise, and deny my felf, and all my own proceedings; fincerely love you, only trust and hope in you, and rely wholly upon your divine Providence and Protection.

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I am not only content (O my Lord God!) but even willing and defirous, that all your creatures should take me and treat me, according to my true condition and unworthiness; And I am resolved by your grace to humble my self, not only under your mighty hand, but also under all their feet, as their fervant and flave, to be trodden on, abhorred, avoided, and detested by them all, as a fink of fin and filthings.

I will be desirous to be esteemed and used as drofs among metals, chaff among grain, a Wolf among Sheep, and as Satan among st the

children of God.

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I acknowledg my felf unworthy of all grace and comfort from God or man, and worthy of all pain, punishment, crosses, contradiction, confusion, desolation, death, damination. I will be henceforth asham'd to complain of any aggrievances, and be content to fuffer whatfoever the world, the devil, and hell it self, can inflict upon me.

2. A rational confideration of what we are, were, and shall be.

Nd to threngthen this my resolution, I A will rationally confider before you, (O (my Lord!) what I really am? what I was? and what will become of me? both touching

my body, my foul, and my whol being?

Ay me! I have a body all clay, a foul all fin, a life all frailty, a substance all nothing. And this is all I have to vaunt of in your pre-

sence, O my Lord and my Maker!

My material part, is but flime of the earth, the very worst part of the unworthiest ele-Ah poor man! and canst thou look fo big, who cam'ft from fo base an extraction? be asham'd to lift up thy head, vile mud and dirt, fince thy pedigree is fo well known, and the ingredients of thy being are so mean and contemptible.

And when I consider what this my body was in the womb, how it was conceiv'd in concupifcence, nourish'd with filthiness, and brought up in darkness; I am asham'd to own my own beginning, which is so horrid and loathsome: and who then can justly boast of state, strength, beauty, or nobility, fince the groundwork of all is but a little dung and

corruption?

Ab poor worm! what a difmal prison wert thou detain'd in, for nine months space of thy time! what nafty and poyfonous food was thy diet? how wretched was thy birth? how weak and wofull thy infancy? and what art thou in thy best and most flourishing condition in the world, but a clog and cage to thy inthrall'd foul; a painted fack, or pargetted sepulcher,

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fepulcher, full of filth, froth, and ordure? O my Lord! give me grace to frame an impartial judgment of what I am, and then how foon shall I check all rising of pride and pre-fumption?

3. We deplore our own misery, and implore Gods mercy.

I Came into this world (Omy Lord!) with growns and tears, I live in it with griefs and cares, I shall go out of it with pangs and fears, and lastly I must become a horrour to the eyes of my dearest friends, a prey of vermin, and a companion of rottenness. Ah! how canst thou be proud of thy persections, poor clay and ashes? why should thou look to be so highly prized, and so daintily pamper'd, thou stinking puddle? Dust thou art, and to dust thou must return. Hast thou not always before thy eyes these ashes for thy glass, and death for thy mistres; why then dost thou suffer so many sparkles of vanity to arise from this thy caitist condition?

And thou, my poor soul, the spiritual part of my composition; O what shall I say of thee to thy great Lord and Maker? What thou hast hitherto been, I well know; wretched, wicked, sinfull. What thou now art, I know not; being uncertain of Gods grace and love.

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What thou shall be hereafter, I am altogether ignorant; because doubtfull of thy correspondency with grace, and fearfull of thy perseve-

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rance in goodness.

Ah sad condition! I came (O my Lord) into this world in original sin, I am bred up in actual sin, and if death and deadly sin meet together, I shall feel the smart of them both eternally: O how much need have I then of your grace (O mercifull Lord God!) to avoid sin, since I cannot neschew death! O let me rather admit a deadly wound, than commit a deadly sin!

4. A deep Consideration of our own meet

That art thou then , O my whol man, V confifting of body and foul? What wert thou, (O. N.) from all eternity, before thy conception in the womb, and birth into the world ? Nothing. Ah poor nothing! What is less than nothing? where dwels this nothing? who can describe a nothing? which more differs from the least atome in the Sun, than Gods infinit greatness from the least of O proud nothing! What hast his creatures. thou, that thou hast not received? Nothing. Why then art thou puffed up with it, as if thou hadft not received it? I acknowledg my whol

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whol being, to be from your only bounty, (Omy great, good, and glorious Maker!) and fince I possess nothing, but what I have from you, since I shall also necessarily sade away into my farst nothing, if you withdraw from me your conserving hand but a moment; I will no longer glory in that which is none of mine, but I will here lay the foundation of my spiritual edifice, upon this sure and sound ground of your All and my own nothing! I will endeavour to frame a true conceit of my own misery, frailty, insufficiency and nothing, that so I may fully, speedily, and solidly come to this desired self-knowledge and huminglity.

I will run over my lesson, repeat my questions, learn my answers, and strive to grow skilfull in this necessary and sacred science.

What have I received that I have not abused? Nothing. Body, Soul, will, judgment, memory, understanding, affection, senses, meat, drink, company, habit, books, prayer, Sacraments, all creatures.

Can I then be proud of Sin, Filthiness, rottenness, labour, grief, infirmity, blindness, obstinacy, corruption, death and damnation,

which are worse than nothing?

Shall I boast of your gifts (Omy God!) which are not mine; or of my own abuses and ingratitudes? The one is to rob you of

your

your honour, the other is to be honoured for your dishonour.

graces; and our strange Ingratitude.

Hat creature ever finned fo grierowed folittle; and suffered less?

Who ever forfook fo great and good a God, for so little and vain a toy as I have

done?

What imfull foul is there now in Hell, that would not have been a glorious Saint in Heaven, if it had had the helps, favours, feelings, and vifits, which I have both had and abused?

Who ever received fo many mercies, fo fweet comforts, and fo great graces from you (O bountifull Lord God!) and made so little and bad use of them as I have done?

against me: If I confess it; Oh! why am I

not more humble ?

Finally, If such great troubles, temptations, and tribulations had hapned to me, as have don to others; I should by consenting have ere now burn'd in Hell fire; but you (O meek and merciful Creator!) have spared me, because you know my weakness, and sent me small crosses, because I cannot bear greater, &c.

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Wherefore, Not unto me (O Lord!) but to you, be all bonour, for time and eternity!

O that I could know you, and know my felf! O that I could truly fee my own nothing, and total dependency on you! my milery and malice, and your perfection and total goodness.

my forces that I should rely on them? I have nothing, O my Lord, but what is yours, my merits are your mercies; my goods your graces: yet I never have been thankfull for receiving them, nor faithfull in using them.

O! when did I trust in my own strength and was not foiled, and confounded of Grant therefore, (O my Lord, O my onely hope, and belp, O my sole safety and security!) that I may totally trust to you, and distrust my self; truly acknowledg you, and deny my self: entirely love you, and hate my self.

6. A further Confession of our own poorness, unprositableness, unworthiness,

I Confess, (O my Lord!) that I am the poorest, ungratefullest, unprofitablest, and unworthiest worm of the earth; a thing altogether useless to the world, and onely active to oftend you, and to do wickedly in your sight; and is it possible, that I can barbour atty

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O God of infinite glory, greatness, and Majeffy; before whom the powers of heaven do tremble! what are all creatures in your fight? and what am I, the meanelt of them all? what proportion is there (Great God!) between me and you, between your All and my Nothing : and yet have I infring'd your laws, disobey'd your commands, contemn'd your Counfels, refifted your callings, and contradicted your Will to prefer my own? O monftrous impiety and ingratitude! And shall I not willingly fubmit to all pain, pumilliment, contradiction, and contempt, which you (Omy highly offended Creator!) Thall fuffer your creatures to inflict upon me? Behold, (O'my Ford!) T debate, humble, and armihilate my felf under all things that have a being. I will henceforth utterly hate, distrust, and deteft my felf, and wholely love you, and

rely upon your mercy, O holy felf-knowledg, O facred humility! thou art the key of all perfection, the door of

all folid virtue, piety and devotion.

7. Resolutions to practise Humility, Self-

I Now cleerly see, by the light of your divine goodness (O gracious Lord God!)
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what hath hitherso been the cause of my non-proficiency in the way of the Spirit; and why the path of vertue feemed fo uupleafant, thornies redious land troublefome to thy deceived four a It was because I had not learn'd to leave, loath, deny, and diffruit my felf ; and to rely wholy on you, O my only confort and be contented to be accounted tradqual

I will therefore benceforth faithfully pradife what beerceive to necessary & I will pros foundly humble my foul; both inwardly in your presence (Omy Lord,) and outwardly to

the whole world, all reven sel raised v

I will joyfully and voluntarily embrace all injury, indignity, contempt, correction and confugon which can befall ine; with as much pleasure, as I have formerly any worldly chenillings and kindreffes .. Hartit him and

I will utterly defroy, ruine, and root out all felf-love, self-liking, self-seeking, self-praise,

and felf-complacency.

I will cast my self under the feet of the vilest creatures, take pleasure in the meanest employments, and obey them most willingly, whom my nature most distasts and dislikes.

I will walk before you, (O my Creator !) as your needy, naked, desolate and destitute vaffal; acknowledging my felf void of all vertue, and attributing to my felf nothing but fin, ingratitude, defects, failings, imperfections.

190 III. Exercise. The knowledge, &c.

contemn, confound, persecute and punish me as I deserve.

hated, but imagin my felf as a thing dead and forgotten: or as that which never had a be-

ing, and is now truly nothing.

I will be contented to be accounted an hypocrite in my fincerest actions; and to be thought full of inward impatience; secret grudgings, and defires of revenge against them who shall any way mortiste or misuse me, though my heart be never so free from it.

finally, I will have these and the like thoughts and words alwayes in my heart and mouth: I am nothing, I have nothing, I do no good, I am an unprositable servant, I viterly hate and distrust my self, and totally rely upon you, O my Lord, my love, and my All.

(f.will.cr)) as felf under the feet of the wifelf sterrings, what he has no the menels

amployers are acted them mall willingly,

valled; scknowledging my lelkvoid of all varcue, and attributing to my telf nothing but fra ingratitude defects fail use imperfections.

whom my nature most orbids and diffice.

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and felf-complacency.

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The fourth Exercise.

To obtain Remission of our Sins.

1. We excite our dull and drowsie Soulsto arise speedily, and lament seriously our former sinfulness.

WW HO will give water to my head, and fountains of tears to my eyes? And I will weep day and night for my fins, which cover me all overlike an incurable ulcer, from the sole of the foot to the crown of the head.

Where art thou, O my wretched and wicked foul? In what labyrinths dost thou walk? In what finks of fin, and puddles of uncleanness dost thou wallow?

Awake, arise, lament, repent: how long wist thou sleep? why wist thou die? when wist thou shake off thy fetters? Ah, return silly sheep to thy good Pastor, return poor prodigal to thy pions Father, whose goodness so lovingly invites thee, whose mercy hath so long expected thee.

O great and glorious God, the mighty Monarch of heaven and earth, King of Kings,

and Lord of Lords! behold a poor and penitent Publican, (who is atham'd to lift up his eyes to heaven, and unworthy to take your facred name into his finfull mouth) humbly knocking at your gate of mercy, clipping your holy feet, and craving your accustomed pity and compassion.

Mercifull Lord! hide not your felf from me, fout not the door against me. Oh! one crum of comfort, one dram of devotion to my sad and sick soul, to my dry and desolate

Spirit, Tim of The

Our Godis All to us, and in us, and the

Am conscious of my ingratitude against you (O supream Majesty!) and my sin is always before me, and confounding me: But whether should I retire my self from you? To whom should I have recourse but unto you?

Are not you my Father, my Father of mercies, which have neither limits nor measure? Are not you my Maker, my preserver, my governor, my deliverer, my King, my Pastor, my Physician, my Priest, and my Sacrifice?

if I am nothing to you; refuse me, reject me,

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and relinquish me a prey to be swallowed up

by your enemies.

But it is time, (O Lord!) that Heaven and earth take notice of what you are to me, and what I am to you. It is time you enter into your right; And I must now either give my felf to you, or you must take me unto your felf.

Not that I afpire to those excellent prerogatives of your dearest fervants: No (my Lord!) it sufficeth me to be in the out rank of your meanest flaves; to be stamp'd with your mark, and link'd fast in your chains, that I may never more have the power to fly from you. O grant me this favour (most mercifull Father!) Which your dear Son hath purchased for me, by the price of his death and Pattion.

3. We fin of our felves, but cannot arise from it without the divine affistance.

Am fall n without you, by my own frailty: L but can never hope to rife, but by your mercy, (O my Lord and only support!) I am fick without you, but cannot be cured without you (Omy heavenly Physician!) Y am dead without you, but can never be reviv'd but by you (Olife of my foul!) So true it is that to make me come to you, you (O most gra-

Gious Lord God!) must first come to me.

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O the admirable goodness of my loving Lord! Even this little I am doing, is rather your own work than mine: 'Tis you (Omy Lord!) who put repentance into my soul; defires into my heart; sight into my brest; consession into my mouth; prayers into my lips; remorse into my memory; resolutions of amendment into my will: 'Tis you (O gracious God!) who chiefly act all this good in me, by me, and for me.

defire: And particularly overwhelm (I befeech you) my whole interiour with perfect
contrition; not coming from a flavish and
fervile fear, but from a faithfull and filial love:
Grant me a true and intire grief for having
offended you; not because of your promises
or threats; but because you are in your self,
good, amiable, adorable, and worthy all love
and honour.

4. How great an evil it is, to destroy Gods grace in our Souls by sin.

OR if mercenary interest do yet more move thee, as surely it seems to bear the greatest sway with thee, my sensural and sinfull soul! For how hainously dost thou take a small injury, how deeply dost thou resent

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resent a little disgrace, the loss of a dear friend, of health, of honour, or the like temporal and perishable commodities)? O whence is it then, that thou so little apprehendest thy loss of grace, and thy eminent and imminent danger of eternal damnation?

Is it a small matter to be Gods enemy? To lose the good will of heaven? To destroy Gods Image? To cut up life, root and branch? To fide with the accurred devils, (thy Creators fworn enemies)? To hatch Treason, and enter Conspiracie with the damned? Yea, and to kill (as much as in thee lies) him, who by his own death gave thee life? O brutal and unnatural ingrafitude!

Surely the annihilating of beaven, earth, Angels, men, and all Nature, cannot be compar'd with this malicious evil and wilfull destruction of your grace (O Lord!) in my foul; Since the least degree of a higher order, surpasses the highest degree of the lower order. O eternal God! what a monster have I then been in grace, what a prodigie in nature; who have fo little car'd to commit such enormous crimes?

But (O my Lord!) I will even now change my life; I here detelt all fin, I make a firm purpose of amendment, I have a full confidence in you my Creator, a good will to do fatisfaction, and a total refignation to your divin pleasure.

5. The

retended direles diffurance, the lois of anich

rate in the thouse of the constant apprehension the the

I Am the wofull criminal, (Oinft Judgof my foul!) and I will be also the accuser and witness, the advocate and executioner, in this Tribunal, and to live be a secution of the accuser.

I funmon you therefore; O detectable pride! O abominable envy! O execuble avarice! O beaftly lubricity! and all you accurred crew of fins! how long will you reign on earth? how long will ye difference? who brought you in amongst Gods children?

Sovernign!) which hath done all these this chiefs. Rectifie (O my Lord, I beseeth you) this my crooked Will, and muther these horrible monsters in me; madgrant that I may henceforth rather expose my body to a thousand deaths, than my foul to one deadly sin.

Your Saints will rejoice (O God!) at my amendment, and your Angels will make a Feast; but your own resemment of joy will be infinite, because your love is infinite, which go's hand in hand with your effence, and comprehends all love in supream eminency.

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will therfore expect from your (10 beawall) that exact remembrance;
from you (my Redement) the perfect knowledg; from you, (O holy Spirit!) articrepentance; and from you (O Sucred Trinity!)
anvinue Absolution and plenary Indulgence
afrom all my iniquities? One offermine nov

6. Our greatest sorrow, is not equivalent to

The grief, I feel for my past offences; the hatred I have against each sin at this present; and the resolution I make to avoid alliminates for the future, are not equivalent in me to their enormity and hain unness. In therfore humbly crave (Oholy Lord God!!) that you will accept your own hatred against sin, for that which I should and would have; and instead of the forover want, Tofferthat of your son, my sweet Redeemer, with the Sacrifice of his unmodulate life, and Innocent death.

And fince I cannot be impecable by nature (Omy Dord!) nor date prefine to ask to be for by grace; give me leave to profirate my felf before your infinite bounty and clemency, and to beg (by the merits of Johns Christ, your dear Son, and by the defires of your effectual love, the blessed holy Ghost)

that

IV. Exercife. To obtain

may never fin more; and if I must formetimes fin through my frailty, yet I may never fin mortally.

This I defire (O Lord!) this you demand, this you command; O give me what you command, and command me what you

pleafe.

7. An Act of perfect Contrition, which is elsewhere repeated, as being of great

the brened I have against each fin prahis My good Lord Jefu! who are the Lord of my life, and shouldst be the love of my foul, did I not like an ungracious and ungratefull wretch give my heart, and fell my affection to fond, frail, filthy, and fading creatures and comforts; which are to far from affording me, either quiet of mind, peace of Confcience, purity of Soul, or perfection of Spirit; which my obligation, and vocation require of me; that they leave me nothing but trouble, confusion, and remorfe, with a world of dismat, and desperate thoughts, violent passions, and vicious inclinations. Amidst all which disorders, I find no other refuge, nor remedy, than to return to you my true center! to convert my felf to you my Soveraign Creator! To cast my self at

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Remission of Jins.

your facred feet, my iweet Lord Jelu! and there with an humble and contribe ipirit, to fue for mercy, remission, reconciliation.

at

O Heavenly Father! I confess and acknowledg my ingratitude, treachery, rebellion: And I am forry from the botom of my heart and Soul, that ever I offended you, who deferve from me all possible love, honour, and obedience; befeeching you, as a guilty criminal, to take compassion upon your poor and penitent creature; and to forgive me the great and grievous transgrellions, and offences, which I have committed against your divin bounty; as I do (for the love of you, my Lord and Maker!) most freely forgive all those that have any way offended, distasted, contriftated, or scandalized me; fincerely knowing that I deferve no comfort from any creature, but all contempt and confusion; and not only to be troubled, and trampled on by all on earth temporally, but even to be tormented by the Devils in Hell eternally.

Ah, Crucified Jesu! take pity on my Soul, for which you poured forth your facred blood, and gave up your dearest life on the Cross. Alas! How ungratefull a child have I been, to offend so frequently, so hainously, so distoyally, so loving and liberal a Father; so meek and mercifull a Redeemer, and so sweet and soveraign a Majesty, who hath

always

IV. Exercise To obtain always thew'd himself to me to benigh and bountiful; sparing me in my fins, and expeoting me to repentance; wooling me to his love, and calling me to his fervice by a thonfand means; all which I have either rejected or neglected; and fell nevertheless continuing unto me my life, time, and means to de Penance.

Oh, my poor foul! How maff thou been blinded and bewitched, to leave the bread, of Angels, and to feed on the husks of fixine; to abandon God, and all folid goodness, (up on whom depends all thy hope and happithers, all thy quiet, content, and comfort in Vilhe and eternity) for thinling vanities, empty Thadows, inter nothings?

O ftrangefolly and phrenfy ! would I had never finned I and Oh, that I might never

fin more!

SYSYLL

Omy God! What have I don, and not don? would I had fuffered on the crois, with you my fiveet Savious, and for your love pains of body, pangs of foul, and even death it felf, when I thus grievously stimed! And what can I say, or do more? I abnor and detest whatsever I have don, faid, thought, or edefired contrary to your divin will and liking. I renounce all company and occasions, which my induce me to offend you. I cast my felf at your facred feet, to be your faithful Bond-

flave

flave for ever. I firmly refolve to take up my trois, and carry it after you. (Dear Jem's Y till teath; and to do penance and latisfaction for my patt pride, pleasure, and impiety; desiring no more in this world, but to inger out my pigrimage at the foot of the

petual folitude, lilence and lubmillion.

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Good Jesu! for your infinite mercies sake, suffer not your poor creature to be separated from you esernally O amitble Eternity! O Eternal amity of God! Shall I leave and lose thee for filthy pleasures, fond friend hims rading to nours?

No, my dear Lord! Beipterfed rather to take my foul out of my body, than your love out of my foul: Let me rather die miserably, then sin mortally: Let me pass on the rest of my pilgrimage in your grace and fear, that I may firmsh it in your friendship and favour.

Gtant me this, I beleech you, O meek and merciful Saviour! by the merits of your bitter death and pattion; by the intercession of your most blested Mother, by the suffrages of all your holy Saints in heaven, and happy fouls upon earth: Upon all which relying, as upon the Anchors of my hope; I absolutely commit, and relign my self to your

V. Exercise. Of Subduing 302 facred disposition and providence for time me fi and Eternitie; fully trufting that you will tilh mercifully pardon all my fins, carefully afful art me in all my wants and weaknesses; and in the end happily bring me to your Eternal Blifs and Beatitude, by fuch means as your divine Wildom knows most expedient for me Good Isla I for your infinit The fifth Exercise. leave and loie thed for Of Subduing Sensuality to No, my dear Lord! Benelay then to a my foul out of my body, that your love We deplore our proneness to evil. AT Spirit is willing to most glorious And gracious Lord God!) to serve you, love you, honour you, and follow you, but my flesh is weak, frail, and refractory : I do not what I defire, (O my God!) nor what you demand; But I act that which I have, and what you forbid. I feet (Omy Lord!) a law of fenswality contradicting the law of my mind, captivaring my reason, clouding my judgment, and continually firiving to cast me down headlong into fin and perdition. Un-

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fer als we from this body of death? Ah! my brutish body! ah timy burdensome flesh! Thou art my dangerous and deadly enemy. Tis thy weight that depresseth my soul: thy earth that clogs and corrupts my air; thy contagion and perversity; which infects and debaseth my better, part and heavenly portion; thy sensuality, which draws on, endangers, and almost destroys my reason; endangers, and almost destroys my reason; endangers, and

10012.1 A desoftation of our feufuality, gi moit

H Senfuality I the source of all my misery to how hate thee? and how willingly would I leave thee?

At my fift acquaintance with thee, thou defiled the with Original fin: In my infancy thou mad's a benst of me: And now in my riper years, thou still pursuest me, proclaimed open war with me blindest my understanding with darkness, ignorance and errours, mak's my Will refractory to good, and ready to all evil, districtes my Memory with vain and vile fancies, and porpetually tosses me to and fro between love and harred, joy and grief, hope and fear, and the rest of thy numerous and enormous irascible and concupiscible powers and passions.

Aumyorthy fervince

W Exercise Of Subdaing -oldebrough Assert with its my fease a thoroughplo-- rable my condition ? Oh t how long (Dorst!) must | Hidrellawith thele advils P there dong must Incodere the violence of whele Passidebrefleth my foul : the each Query Land, very freesent wand my fubuation! break-trace femers of or med to Command a colon to Dogow I powerful a Retter of Sela und mife belindels) sand appears the fairges of these triy तेप्रक unmortified appetites - Ohtereftore melectiny felf again, reduce reason to her lost domiand nion in my foul and bring badlome your poor creature, to you her powerful Creator. kn det not this passenger perish a middle those boythetens billows, vior fuffer utter This wrackin shele fearful rempetistiv won bon I suffer violence (Omy Lord!) answer Ebrune; scho companion which you have friven men chathalectived me, Sonde thath corrupted vandrionquend my Judgmenn Ohlbhow Pam dragg dup and down by my all-maltening appetites hobomumanded by any forvants, and

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ffetter'd by my flaves : O Tyranny! O indigbity lybear bas , beag of y total

Ahmy fould Omisble spirit, Ifair as the Angels, Formed tothy Creators lovely refemblance, flampt with his divin character, land -Heir dappment to his glorious Kingdom ! To be thus subject to the base and brutal defires of flesh and blood? O intoterable bondage! Qunworthy fervitude!

3. An foumble acknowledgment and confej-

O fmber of merties, and only Phylitian of my foul! You are Almighty, and All-mercy; and I am all weakness, and all mifery! There is no part left in my whol body and foul free from the contagious poylon of passion, from the infectious leprose of lan and sensuality.

All is out of order, (Omy Lord!) Tacknowledge it to my own flame and confusion; each sense is gone aftray, each member of my body is corrupted, and each power of

my Soul is rerverted.

My Uniderstanding is obscured with selflove, my Memory distracted with sensual objects, my Will rossess d with peevish inclinations: My affections are vain, my passions violent, my dispositions vitious: My body is burdensome, my imagination troublesome, my life informe.

These are my wounds. (O my heavenly Surgeon!) O put to your helping hand, I befeech you; see, sear, and search them before the gangrene enters, and the grief grows incurable! My soul is sick even to death; if you will (O my Lord!) you can both cleanse

and cure me.

V. Exercise. Of sabdning 306

lov To this end you descended from Ferusafuall lem to Jerico, (O pions Samaritan!) from heaven to earth (O compassionate Saviour!) where you find me in this pitiful plight, fore, beaten, wounded, half dead, and utterly despoil'd of all natural and spiritual riches, by Theeves and Robbers; which are the fenfes of my body, and the faculties of my foul: O pals not by me (sweet Jesu!) but mer-cifully bind up my bleeding wounds, with the swathing bands of your death and passion; pour upon them the wine of your pretious blood, and supple them with the oyl of your heavenly grace, varile and go si she i doce ; do

to rewood does one het the too si vod will to on of our lives and manners.

Intend, Omy Lord;) strengthen me in this hour); I intend , (O sweet Saviour!) a total reformation of my life and manners; an entire mortification of my corporal fenses, and spiritual faculties; an absolute change in my whol man.

O grant me(I befeech you my loving Lord!) the powerful affistance of your special grace, for the performance of this great and good purpose.

Teach me now , (Obleffed Mafter!) to live inwardly, pioufly, spiritually; as I

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lov'dformerly to live outwardly, vainly, senfually.

O let me henceforth yield to your divin motion, obey your call, imitate your example,

and follow your will.

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Olet me never more act or omit any thing, (be it never so little) for my own liking, but purely and perfectly for your love.

5. A defire of perfect conformity, both in all our actions, and in all our senses; to our dear Saviour.

Rant (O Good Jefu!) that at each word of my mouth, at each glance of my eye, at each morfel I eat, at each member I move, at each inward and outward action I undertake; I may first ask your leave and permission, and so do it, or leave it accordingly, as your holy inspiration answers and allows me.

O that I could perform each natural and necessary work with an actual reflection upon your praise and pleasure, and with a pure intention to be united to you, My Lord and my Love.

Your outward Senses, (Omy sweet Saviour!) were exactly subject to your Reason, and perfectly obedient to your sacred soul: O let mine be swallowed up, I beseech you,

(gra-

(gracious Joja!) and fanctified by the merits of yours: Let me live, love, move, and make afe of my fenfes, purely and only in you, for you, and by you,

Your facred Hands, (Oholy Jefu!) were harffully nailed to the tree of the Cross; preferve unine, I befeech you, from all finful

touching.

Your bleffed feet were likewise peirced and fastned to the same rood, O fix my steps that I run not to evil actions, direct them in your paths, and make me speedy in all works concerning your honour, and the affistance of my neighbour.

Your holy mouth was free from guile, full of Wifelom? put your words, (finet Jefu!) into mine, let it always speak of your love,

and only fing your prailes.

Your divin ears were fill'd with blasphemies and derifions: Let not mine be open to

hear vanities and detractions.

Your lweet eyes poured out floods of tears for me: Ogive unto mine tears of compaffion for your fufferings, and of compunction

for my own fins.

Your taste, was tormented with the noy-Tome potion of gall and vinegar: O take from me, I befeech you, all desire of delicacies: let me not eat or drink but for meer sutenance and necessity.

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was martyr'd and marther'd: O grant that he may be truly and totally mortalided being me not fee, feel, hearn talk finely cat a drink, do any thing, or make use of any thing, as following my own gutt, sensuality, and selfa seeking; but in pure conformity to your divine Will and Pleasure.

6. Petitions for the Gonformity of openholinward man, to our Lord and

grievous were the inward sufferings of your holy soul? O for those your forrows, and your tender mercies sake, cleanse, cure, inlighten, inform, reform, and transform all my inward man.

O permit not my Understanding, where the knowledge of your greatness and goodness should be only seated, to be overspread with ignorance and errour.

Let not my Atemory, which should be totally taken up with you, be stuffed with vain fancies, or imperturent curiofities dod

Let not my will, which your gave me to defire and love you, (O my only Lord and love!) above all your creatures, be inflaved to any inferiour affection.

Re-

Repair, (O gracions Redcomer!) this lively image of the levely Trinity, which is almost desac'd by my brutish sensuality. Grant (O dear Saviour!) that my Understanding, Will and Memory, may be incessantly bufied in knowing, loving and remembring you; and that they may forget and forgo all other Objects, but only in you, and for you.

7. An absolute disengagement of our selvs from created objects; and adhesion to the Divinity.

That my heart were perfectly dif-in-gaged from the love of all Creatures! Drain it, (Sweet Jesu!) and deliver it from all forreign and domestick affection; and fill it up again with yours only, that it may never love, defire, nor will any thing but you alone, O my Lord, mp love, and my All! Itto O

O that my will were conformable to yours, without any refervation of retraction! Take it unto you, (Dear Lord !') freely and fully, for time and eternity: I will have no will but yours; dispose of me as you please, both here and hereaster:

O that my Memory were difincombred from all imaginations, and purg'd from all impressions, but of you only! Empty it (O you only amiable object of my foul!) and then

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with divin dread perfe and

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18. fenfuality to Roafen.

replenish it with such holy and heavenly notions, as may best please your divin Majesty.

O that my Understanding were imbued with some measure of the knowledg of your divinity ! O my Lord, infinit in goodness dreadful in Majesty, and unspeakable in all perfection; O my great, gracious and glorious God, quicken it, sharpen it, elevate it, and illuminate it that knowing you . I may not choose but love you; and that knowing and loving you, I may be eternally happy

Behold (Lord!) I make an absolute divorce with all felf-love, fenfuality, and affetion to creatures; and give you my felf by

an irrevocable donation, illumination of

Behold, (Lord!) the keys, the lodging, the treasure, and the Master, prostrate at your facred feet; Enter freely,, possess all fully, dispose universally, and command absolutely. Put me where you will, give me what you will, treat me as you will; yours I am, (O my Lord, my love, and my All!) for time and eternity.

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But On! how have I will

certifien? contradicted your intention,

12 VI. Exercife. Of Menification,

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Of Mortification, and per-

wilf menwilt be Christ strue Disciples, we monstrenenance all, deny our selves, take up our crosses, and follow him! along mive bins

Deternal, and ever bleffed Lord God! you have framed me of foul and body, and fitted me with faculties proportionable to attain the end of my creation, which is to love you intirely, and to live with you eternally. But alas! how far am I from observing this your bleffed and beautiful order?

the Way in hybody Reason to have the chief regency in my foul; your Law to be the guide of my Reason; and your self to be the fole mover and governour of my whole man.

But Oh! how have I wilfully crossed your facted design? contradicted your intention, and swerved from this perfection? My body is all brutish, my soul all animal, and my reason all sensual. I am all blindness, self-love, and immortification.

Yet I know well, and you, (O Eternal verity!) have expresly told me, that unless I renounce all, deny my felf, take up my Cross, and follow you, I can never become your true

Disciple,

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Ah, harsh words to my carnal ears! If thou wilt be my Disciple, deny thy felf : If thou will be perfect, fell all, give away all, reform all, renounce all, relinquish all: If thou will possess life eternal, contemn this life temporal: If thou wilt be exalted in heaven, humble thy self in the world: If thou wilt wear a crown with me, bear thy Cross with me. But (O my foult) how wilt thou brook that more difmal fentence, Depart from me, thou curfed; into eternal fire?

Wherefore, (O my Lord, my Love, and my All!) Since you have taught me these things by your facred Word, and shewed them by your holy example and you are The way, the truth, and the life; Grant, (O infallible truch !) that I may couragiously walk in this your perfect way, that fo I may happily come to you, the only true and eter-

nal life and love of my foul.

befeech you, with your proce from above, that

Yet I know well, and your (O firm the see by we must leave all things, to find one thing enounce all la milla is allin all. Il contents

Hat dreadest thou (Omy fearful and faithless heart!) Behold (hrist thy King and Captain is matched on before thee; take up thy Crofs, and travel after him: he leads thee to a Kingdom . Heaven is worth thy pains, O take courage to mortifie thy felf, deny thy felf, and dy to thy felf, that thou mayst live to Jefus, and with Telus eternativation per) que mod sen de co

Learn (Omy faul!) this short and securing lesion: Leave all things, and thou shalt fixd one thing which is all nall. Take courage, and fight valiantly against thy own bad nature: pray, fuffer, stoop, bear repugnances, fivallow down contradictions, digeft injuries: The Kingdom of Heaven Suffers violence : The end thou aimest at, is Perfection ; the reward of thy Conquest, is Eternal Love, eternal Life, eternal Happiness.

Behold, (Omy Lord, my strength, and my Salvation!) I am fully resolved to lay the ax to the root of this wicked tree. Help me, I befeech you, with your grace from above, that I may have my feif out of my felf; that I may kill, crucifie, and mortifie my inveagling fenfuality, cut off my evil inclinations, rectifie

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my differder'd passions, and root out each thought or defire, which tends not directly to your honour, will, and love, O my Lord and my God!

3. We can never love God, unless we have our selves.

I know (Lord!) that it is bootless to fludy Perfection, without the practice of Mortification; I confess I can never love you truly, but in as much as I hate my self really; such is the Aminathy between self-love, and your holy affection: Ah! how can a spirit distracted with contrary inclinations be freely and fully vacant to your divin contemplation? Put therefore, I befeech you, a sluce to my unmortified passions; put a bound to my distraugth heart; and powerfully keep back those immumerous concupiscences, and corrupt imaginations violently succeeding each other; that my united affections may intend you only, the only object of all happiness.

Gather (O my Lord!) the dispersed forces of the foul from all multiplicity of worldly affections, to the union of your only love.

Keep, I befeech you, my Understanding, Will, Memory, Imagination, and all my inward and outward senses from roaming abroad; that carefully attending and entertaining your divin presence in my soul, I may attain true introversion, simplification, and union of my Spirit with yours.

Reform, (Omy Lord!') all the natural corruptions of my outward man, and redress all the spiritual infirmities of my inward man; destroy and disperse all internal and external enemies and opposers of your holy love; possess me perfectly; and dispose of me entirely according to your divin will and pleafure.

4. A firm Resolution of mortifying our exteriour sensuality.

To this end, (O bless my weak endeavours, al-mighty, and al-merciful Lord God!) I will subtract all superfluities from my body, and accustom it to all forts of sufferings; that so I may fit it up for you, (O holy Spirit!) who dwell not with them that are sensual, and subject to sin.

Alas! I have not yet resisted to the effufion of my blood; and should I spill each drop of blood in my body, in this holy quarrel; how little ought I to regard it, in respect of the great good I expect?

I will therefore crucifie thee, (Omy flesh) with all thy concupicences. I will mortifie my outward senses, the windows by which

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death steals into my soul, the hinderers of my hearts tranquility, the destroyers of true devotion, the dispersers of inward recollection, and the utter ruiners of all the good defires which I conceive and kindle in my prayers; Ah how soon is this divin fire cooled, and quenched, not only by sin, but also by the distracting images of outward Objects?

I will keep a special and strict watch over my tongue, on which depends my spiritual life or death; and cherish thee, (O beloved silence!) which art the key of piety, the keeper of innocency, and the preserver of purity.

I will trample down my inferiour nature with all its evil affections & motions, of love, hatred, joy, fadnels, defite, fear, hope, anger, &c. I will order, dispose, and direct it, according to the Laws of reason, and your divin inspirations, (Omy Lord and my God!) Grant me courage, I befeech you, to quell and curb this most dangerons and my greatest enemy, which is the source of all my miseries, the citadel from whence sin assainst me: Grant (Good Lord!) that I may never yield to this wicked Eve, perswading Adam, (my Superior Will!) to eat the forbidden fruit; (to consent to unlawful pleasures.)

Thirishe chief exercife of Gods children,

318 VI. Exercise. Of Mortification,

not to be carried away with affections of flesh and blood, but to conduct themselves according to Gods Spirit; Therefore every one must strive to know his own natural inclinations, and then imploy all his forces, and apply all his prayers and spiritual exercises to quel them.

"O that I could tame these cruel beasts, my natural passions! how soon should I be ma-

fter of all moral vertues?

O that I could so till this vineyard, so delue this garden, so purge it from all ill weeds of affections, and prune all super shous surgeons and shoots of passions, that the seed of your grace, (O heavenly husbandman!) might only there take root, increase and fructisse?

5.The same resolution of martifying our interi-

Will also mortifie my Superiour, and rational part with all the curious and fruitless speculations of my Understanding, all conceits of self-wildom, natural prudence, proper judgment, and good liking of my own proceedings: All vain and soolish reflexions of my Memory; and all petty desires and affections of my Will, which relate not to you, the only object, and Lord of my Love.

I am resolved, (Omy Lord!) to nip offeach budding passion as soon as it peeps up in

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my soul to trouble it in its true repose, and to

hinder its liberty and tendency to your love.

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I will (by your gracious affiftance), proceed faithfully and fincerely in the hatred, denial, and mortification of my felf, and in the profecution of your divin love. And in order to this only end and aim, I make in your prefence, and from the very bottom of my heart and foul, these particular acts following.

I renounce, (O my Lord!) for the pure love of you, all affection to worldly things. Give them unto me, (O gracious God!) or take them from me, as best liketh your divin Majesty. I resign up all my interest in any thing, though never so near and dear unto me. Behold, (O my Lord and Lover!) I uncloath my soul from all affections whatsoever to creatures, and defire nothing but your self alone. O happy nakedness, O rich poverty of Spirit, O pure obedience to the divin Will in all things! Be you my hearts delight, my whol pleasure and patrimony.

6. An absolute renunciation of all selfishness.

I Renounce all felf-seeking. Ah! my corrupt nature, I abhor thee! Adieu all private interest, profit, praise, and preferment! I will henceforth perform all my actions and exercises (Omy Lord God!) for your only pure

320 V.I. Exercife. Of Merification,

and perfect love: I will feek to please and praise you with an inward, ardent, and amprous affection, for your felf only, and not for your gifts or graces.

I renounce all fenfuarity; whither it be in meat, drink, fleep, apparrel, curiofity of my five fenfes; or any thing els whatfoever, (O my Lord!) I will make no other use of any your Creatures, than I am absolutely compell'd to by necessity of nature. I look for no solace but from you alone, (my only com-

fort and content!)

I renounce all disordered love to any worldly person. No favour or friendship, (O my
enty amiable Lord God!) no greatness or goodness of any one, shall make me swerve from
my exact duty to you-wards. No carnal affeetion to kindred. No tenderness of a mity: no
private or publick respect; no connivency,
or correspondency shall make me partial in
the reproof of vice, or praise of vertue. O
take up my whol persect heart with your hely love; that your image and perpetual
memory, may blot out all species of forreign
objects.

I renounce all vain, vicious, idle and unprofitable thoughts, fancies and imaginatibns. O let my mind not only yield no confent, but no entrance unto them! O let me never more contribate your holy Spirit with

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these vanities; nor hinder my souls advancement and union with you by these divertisements. I will henceforth compel my heart to some good employment: I will no longer permit it to wander and waste it felf in any idle and superfluous curiosities. No, (my Lord and Saviour!) your bitter and bleffed Paffion, your blettings and benefits, shall be the continual occupation of my interior O what have I to do with transitory things, who

am made for eternity.

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I renounce all care & folicitude, which neceffity, obedience & charity, do not oblige me to No natural parlions of joy, forrow, hope, fear, love, hatred, anger, or thamefastness, shall make any impression in this heart of mine, which is pre-ingag'd in your affection, fested up and settled in your contemplation. No pretext of lawfulness, nor they of fittingnels, nor concert of compassion, nor excuse of necessity, shall procure the admay any way distract, darken, or dull the point of my affection and devotion towards you, (my only Lord and Love!)

I renounce all bitterness of heart against any one. Is he good? be you eternally prayled in him and by him; (O bourtiful bestower of all bleffings!) Is he wicked? Correct him, (O merciful Creator!) comfort, en-

courage

courage and raise him to amendment. Hath he offended, affronted, injured, or fleighted me? I deserve, (O great God!) to be trodden on by all creatures, and therefore I freely forgive him for the past, and give him free leave to add stripes to his injuries for the future. Am I denied the grant of my most lawful and just demands? You best know, (O eternal wisdom!) what is best for my state and condition! O deny not your love to my soul, and let me be refured in all ether my requests whatsoever.

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I renounce all vain-glory, all felf-liking and pride which may arise from worldly prayfes, all delight springing from any gift of nature or grace which is in me. Not anto me, (Lord!) But to your holy name be given all honour and glory. Alas! what am !? what have !? what can !? All is yours, (O bountiful Lord God!) Nothing is mine but fin; and therefore I deserve only shame and consurfon.

7. More Acts of Renunciation of our own Wills,

Renounce all defire of delight in my devotions, all femfible gusts of grace, and all sweetnesses and solaces in the inseriour saculties of my soul. Th, my bears what is ¶ 8. and perfell Abregation.

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this to thee? follow thou thy Saviout. Then seekest thy crucified Jesus: This is not he but his gifts. O my Lord! it is your self I seek and sigh after: If you send me comforts for the encouragement of my weakness, he you ever prayled: for you do like a most benign and bountifull God. If you withdraw them, still blessed be your providence, which hath secret and several ways of conducting souls to your self: and if you will make trial of my sidelity, by permitting me to be dull, stry, and desolate in my devotions, be you equally and eternally blessed.

I renounce all ferupulosity of Conscience, which reflects any way upon the least diffidence or distrust in your mercy. I am a sinner, (O Jess!) but you are a Saviour. I have great reason to dread your Justice; but greater to hope in your Goodness. Heaven and Earth shall sooner fail, then my considered in you, (my merciful maker!) If you kill me, I will trust in you: And if I had formerly hated you, and betrayed you, as Judas did, I would now with pentient Magdalen run to your blessed sees, weep and bemoan my misery, and hope to obtain your mercy.

And finally, (O my Lord!) Labsolutety, entirely, and irrevocably renounce my whole will in all things, and totally refiguwhat-

VII. Exercise. whatfoever any way concerns me, to your holy will and pleasure. I offer up unto you the full facrifice, both principal and accessory, of all that (by your gift and grace) I am, have, and can; my felf, goods, graces, body, soul, senses, heart, will, all. Heave notight or title to any selfness in any thing whatfoever . I am no more my felf, but yout Pave. O Lord a not my will, but yours be don, for time and eternity. Other me will what you will, or not will at all. Let all my defires be involuntary, if they swerve never so little from your divin pleasure. Dy felf-will: Live Jefus, my Lord, my Love, my alloy so I renounce all feminalones of Confesences very aposithe leaft diffe The leventh Exercise. Of Conformity to Christ crudence in Yeu, (in merceful man in It) ou kill me, I will truk in yeu: chaffel had Ardent wifees and desires of perfett Con--d bas farmit y so Christ our Saviour with moan my milery, and hope to obtain your Rueified 7 ESW! You only Lord of my life, life of my love, and love of my foul ! O that I could reform my life, deiform

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my love, and conform my foul to you, the absolute pattern of all perfection.

O that I could imprine your lively and lovely image in my heart! fasten all my affections and imperfections to your sacred Cross, drown all my defires and defects in your dear wounds, put off my self totally, and put you on entirely, Ofacred humanity, O'my suffering Savieur!

O that I could perfectly imitate you, the pure examplar of all vertues! that I could

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pure examplar of all vertues! that I could give up my whol felf to you by an Act of irrevocable donation, as you demand and command?

But alas! I am yet, (Omy left) all felflove, fin and fentuality. I acknowledge, (Om) Lord! what I have, and what I want; I know what I defire, and what I deferve. I confess I am wounded, I am wicked, I am wretched, and I tremblingly come to you, my heavenly Physician, to be cured, converted, comforted.

and for your passions take, Forget and forgive what I have been, pity what I am, satisfie for what I desire, and supply what I desire.

contemned by all Creatures, define to be de-

dult, and the very cattes (to 6 she who I world;

O let me really have all bonour, and bumble

2. We cast our selves at our Saviours feet, where we beg humility.

Behold (most merciful fesu!) I first cast my self at your sacred Feet, pierced and fastined to the cruel Cross for my transgressions: Pierce my flest, (O my Lord) mith your sear, and saven my soul to your love. O let not pride and prelumption nestle any longer in that heart, which you (O meek Saviour!) love so tenderly, and have redeemed at so dear a rate. O my vain-glory and arrogancy, what have I to do with you, how much do I now detest you? Wash off these stains, (O fesu.) from my poor soul, in these sweet streams showing from your wounded Feet. O drown these my impersections in these sacred Seas of piety.

Seas of piety.

Give me (O gracions Lord!) fuch true humility of Spirit, that I may perfectly perceive the abyts of my own nothing and naughtiness, and rightly conceive the immensity of your greatness and goodness, whereby I may depress my self unfeignedly, and exalt you only in my foul. Let me be content to be concontemned by all Creatness, defire to be despited, be willing to be troden on as dirt and dust, and the very outcast of the whol world: O let me really hate all honour, and humbly

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pronounce with mouth and mind; I am nothing, have nothing, deserve nothing, defire nothing, but only to p'ense you persettly, (my Jesu!) praise you perpetually, love you purety, and live with you eternally.

3. Before the Same wounds of our Saviours feet we beg the vertues of Obedience, Parience, Sitence.

Rant me also, good fefu! by the merits of these your wounds, the vertue of perfect obedience. O fet me never tire in trampling down felf-will, in forfaking my own fense , in Subdumg Self-judgment , submiting my spirit inwardly to your inf pirations, and outwardly, not only to my Superiors injunctions, but even to the commands of all your Creatures. O let me have no propriety, affection, or affectation in my own proceedings, but wholy mind your holy pleafure in all things,

Let me lay down all my defires at your facred Fen, (Omy ?efu!) faying, Lord, what will you have me to do ? fo transforming my will into yours, by an absolute for aking, de-

nying, and annihilating my whol felf,

Let me receive, (Omy Saviour!) as from your fecret providence and permissin, not onby patiently, but thankfully , all, pain , all poverty,

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poverty, all shame, all sickness, and all sufferings whatsoever; acknowledging that I truly deserve worse, and desiring willingly to endure more, that so I may have a more perfect resemblance of you (my crucified Lord!)

Let me learn, (Omy Lord!) by your bleffed example, the holy lesson of discreet silence, not only from ill and idle talk, but even from all needless, and unprostable discourses: Let me rather edishe by the purity of my life and conversation, than by multiplicity of words and conceptions.

O give me, ([meet] esu!) a free and frequent accels to your facred Feet, during the whol course of my life; and a sure comfort in them at the hour of my death.

4. Petitions for several Vertues, before the Right hand of our Crucified Redeemer.

Rom your bleffed Feet (O my dear Lord)

I raile my humble devotion to your al-hor
ly Hands: and beg leave to calt into the
liwest fountain isluing from your powerfull
right Palm, my manifold lins of malice and
injustice; with all my faults of hypocrific and
ingratitude, fals shood and infidelity, rancor, and
revenge.

Renew, (O Lord God') a right spirit within my bowels: Let exact Justice be the square

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of all my actions; Truth the touchstone of my words; and sincerity the subject of my

thoughts.

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Let me be punctual in performing my duty to you, zealous in punishing my self, and charitable in compassionating my neighbour. Let me ever yield, first unto Tour Sacred Majesty, all honour and glory, reverence and respect; laud and love, gratitude and obedience, with my whol heart, soul, and strength; next to my Superiours, equals, and inseriours; and lastly, to my own body, soul, and senses, that which is my duty, and each one of their respective dues. O let me fully perform what I am bound to, carefully eschew what is forbidden me, and uprightly walk according to my calling.

O let me never presume to slight, scorn, suspect, judg, or condemn any person; but sincerely serve, succour, and seek the temporal and spiritual good of all men whatsoever, even of my profess'd and most peevish ene-

mies.

Vertues, to be gratefull for your gifts, and to make use of your goodness, in order to my souls advancement in the way of your dear love and desired union with your divin Majesty.

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5. Other Petitions, before the left-hand.

And in the Sacred wound of your left-hand, I humbly intomb all my offences of Negligence, tepidity, fluggiffiness, cowardise, and pufillanimity; all my covetous defires, all impurity, and all intemperance. Purge me, (Om) Powerfull Lord!) purifie me, (Omy merciful Saviour!) Give strength, comfort and courage to my seeble and frail nature, that I may pass undauntedly through all difficulties and dangers, to come to you (my Jesu!) to lay hold on you, and to repose in you, the only center of my defires.

Grant me (O my Lord!) chaltity of body, and cleanness of heart; temperance in my appetites, and sobriety in my senses; gravity in my deportment, and moderation in all my proceedings; that nothing may dislike you in my souls nor dissolve the sacred knot where-

with you have faffn d me unto you.

Give me also (O Jesu my Lord!) perfect poverty of spirit. O permit not my soul, designed to enjoy you, (her only solid and satisting object) to be intangled with the least affection to the poor and perishable trishes of this world. Behold, I cast my self, incloathed from all creatures, into your naked embraces, (O crucified Savour!) I desire to clip clip nothing in my folded arms, but a breast burning with desires to please you (my Redeemer!) and a heart melting away in your love. I make choice of your bare Cross, (O Christ!) for my best inheritance; I stretch out my opened folds, to meet your holy and heavenly huggings. O let me never more be unclassed from your blessed bosom: Be you (O my great-little-naked-Jess!) my rest, during the short time of my life; and my resuge at the dreadful hour of my death.

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6. More humble Petitions before the sacred Head and Face, of our Crucifi'd Saviour.

And now, (O merciful Saviour!) I humbly convert my eyes and contemplation, to your facred Head crowned with thorns, and your divin Face, all befmeared with gore and spittle, for my sake: Here, I implore strength, (O Jesu!) for the weaknesses of my head, and pardon for the wickednesses of my five wits and senses. (O my Lord!) I desire to bury in these your innumerous wounds, the enormous number of my iniquities: and I beseech you for these your sufferings sake, to adorn my weak expacity with so much solid wisdom as may sitly suit with my condition. O let me never think, speak,

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or act any thing, which is not season'd with the salt of discretion! Let me seriously weigh each circumstance, and patiently wait your season and leasure, before I seap into any work.

Enlighten me, to see cleerly your will and pleasure, and impower me exactly to sulfit and followit: Open theyes of my Understanding to behold my own baseness and wickedness, and give me your gracious affishance to reform it: Help me to frame a right judgment of the real vileness and vanity of all transitory things, and indue my heart with courage to contemn them.

Inebriate my affection, (O amiable Jesn!) with the sweetness of your love, and let all worldly soldces savour of bitterness to my foul. Let me be deaf, blind, and dumb, to all things which are not your self, O my cru-

cified Saviour !

Let me prudently discern, and piously perform, each parcel of my duty, in its due circumstance of time, place, order, measure and manner. Let that holy and innocent simplicity, (which is the vertue of your Saints) shine in all my actions. Let me not be curious to know much, but carefull to practife much, and cordial to love you much, (O my only Lord and love!)

Cleanse my Will from all self-seeking;
Keep

Keep my Memory from all supperfluities; Close up my Senses from all vanities; that my happy foul, seperated from all fensible images, may quietly tend to you only, fweetly repose in you, and continually enjoy your

bleffed presence.

Q let your pure and perfect love, (deer Lerd Jesu!) be the faithfull scout-watch over all my proceedings; that no forreign affection, no finister intention, no felf-liking, or felf-feeking may Iteal, into my heart, and defraud, or diffurb its happy enjoyment of you, and holy mitty with your divin Spirit, or Grant (10 mg Lord!), that I may pru-

dently turn all good events, and all bad accidents, to my spiritual profit; by teflecting wherefore they befal me, of what they warn me, and how far they concern me. Let me learn thereby, gratitude to your goodness, feryour in prayer, contempt of my felf, humlity of spirit, care of my actions, resignation to your will, amendment of my life, or what else your holy Spirit shall please to intimate by these fatherly visitations.

O facred Head of my crucified Saviour! be thou my certain fuccour, during my lives conflict; and my fure place of retreat, in my

last agony with death. To some fi nivib more

Keep my Memory from all supperfluines; that the state of
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And Lastly, I reverently approach to your dear Heart, (Omniable Lord Jess!) opened with a cruel faunce, in the fight of your bleffed Mother, and your befored Disciple, for the love of my foul. (Omy Jess!) I here implore your pardon for all my pervers affections, and irregular appetites.

Give me your leave, (Omy looing Lord!) to dreep into this sweet hole of the rock, this sacred cleft of the wall, this unlock d closet of dicavenly treasures, this saving Ark of the New Testament; and short you (O Jesu!) the door from without; that free from the deluges of all wickedness, and dangers of the World, Pless, and Devil, I may sit solitarily, sitently, and sweetly, hearkning to your divin whispers in my elevated foul.

Purg all my impurities; (O my dear Saviour!) in the precious blood streaming from your patent side, and replenish my heart with your perfect love! Oh! drown me, wound me, burn me, and consume me in your divin slames of affection; that I may love you strongly, purely, perfectly, perseve-

rantly.

Orgrant me to leave all things with alactity for you! (my beloved fifu!) shough new
ver for great; to loath all things hoyfully for
your love, though never for good; to do all
things contentedly for your honour, though
never fo hard; to fuffer all things patiently
for your fake, though never for painfull; and to
perfever conflantly in my pious practices; for
the fole fatisfaction of your holy will, and the
accomplishment of your bleffed pleasure.

O let me be inceffantly calling and knocking at this facred gate of mercy. Let me be still fighing and feeking after you, (my fefact, my Saviour, my Lord, and my love !) Letime be always thinking, ever talking, and perpetually tending to unite my heart to you, to conform it unto yours, to transform it into yours, that so I may be all yours, and you all mine for time and eternity. Grant also, (dear Jefu!) that I may truly love all others in you and for you. O inflame my charity, quicken my faith, rectifie my intentions, strengthen my confidence in you, destroy all complacency in my felf, establish me in all these my good purposes, and let me be as often minded of my now-promised duty, and encouraged to proceed forwards in the path of perfection, as I that eyethe factor image of your crucified humanity.

Elevate my defirous foul unto your felf,

VIII Exercise 336 (O) Jefumy Lordt) labove all chances, changes and creatures. Ohl let it be to totally attentive to your presence, I d intirely taken up in your contemplation, and forwholyabforpt in your love st that no outward objects may touch or trouble it; no inferiour cares or cogitation ons may intangle it, nothing may impede the free intercourfe of your heavenly friends thip mothing may from the fweet influence of your divin graces, or any way interrupt its happy, quiet and boly tranquillity. O dear and open'd Heart of my dying Lord Jefus be thou my fweat comfort during this lives Pilgrimage; and my fure Sandtuary be always thinking, ever talkborred flat stion tually rendered to timite my heart to you, to contorns it upto vours, to transform it into The eighth Exercise. of perfect Union with ricy, quicken my faith, COO y intentions, threngthen my confidence i The I. Our foul feeks nothing but Gods levely ed empresence, and defines nothing but the preas often minded of mysuskaid forsons duty. and encouraged to proceed forwards in the Infinit, immehle , and unmeasurable abyls of all bounty 1 O ever-flowing fountain of mercy! O undrainable Sea of love!

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love! O my Lord, my Soveraign, my Saviour, and my Sanctifier! Behold I return into you, the sweet source of my beginning; I run into you, the gracious preserver of my being; and I defire to rest in you, the only hope of my souls happiness.

Be you henceforth, (O my Creator!) the sole subject of my thoughts, and the only object of my love. Be you, O God of my heart, beart of my life, life of my soul, and soul of my love!) my part and my inneritance for ever: I choose you only, I offer up my self wholy, I consecrate my self heartily, and dedicate my self eternally, to your love, honour, and service.

Ah, good God! where dvelyou? which is the pleasant place of your abode, (O King of glory, and comforter of my soul?) I seek nothing but your lovely presence, I desire nothing but the presence of your love. My soul sighs to see you, my heart covets to have you, my love longs to enjoy you, and I can expect no perfect content, until I am totally united unto you.

If I now beg a glimps of your divinface, (Omy glorious Lord!) then a drop of your heavenly grace, and afterwards a dram of your dear affection; Yet in all this, it is your felf, (O sweet God!) which I demand; your whole felf is the only satiating object

of my boundless defires and unlimited affe-

fiveer fource of my

1012. Fervent Acts of Love and Affection.

Defire to love you, (O only amiable Lord God!) by all means, and beyond all meature juntil I am totally transform'd into you by love; O do you freely and fully possess my spirit, guide it, govern it, enlighten it, inflame it, elevate it, inform it, and transport it, how and when you please.

Oh! Let all adulterate love be quite banished, and all multiplicity vanish away, and all impurity and self-seeking swallowed up: Let your love be my light, my liberty, my life!

Lord, I defire but two things in this world: To love, see, tast, and enjoy you, my best beloved; and to be humbled, despised, rejected, and esteemed a reprobate for your love.

o freet life! O loving Jefu! what a heaven, what a happiness is it to love you? O how lovely, how loving, and yet how little

loved is my God?

O source of all goodness, and center of all good souls! What is the greatest love of mother, friend, life, or any thing els? Are not you (my God!) all this to me, and all in all? Ah, my soul! what didst thou ever best love? And didst thou love thy Lord God as much?

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I blush, (Omy dear Lord!) I sigh, and am ashamed to answer: I will henceforth do any thing, suffer any thing, and leave all things for your love. I will not live but languish, not breath but burn, by reason of extaste and excess of love.

3. Further Acts and Extasses of divin Love and Affection,

O Fire! O flames! Burn, Consume, Annihilate. Alas! Beauty of Angels! how late and how little do I love you! O come into my foul; behold a poor lodging, yet such as it is, it is all yours: I conceal nothing, I reserve nothing; heart, soul, spirit, all is your own, compose all, dispose of all, depose all unruly passions, impose what penance you please; I accept it, (Omy Lord!) only repose peaceably in my foul, and let no foul or false affection interpose it self, to disturb this blessed union.

O that I could please and praise you purely, perfectly, perpetually! Oh, that I could love you faithfully, freely, and fully, in all and above all things, (O my all, and only love!)

I acknowledg my felf bound, (O Lord!) in your chains of Charity, I am burn'd in your fire; I am wounded, and won to your love; But what shall I fay, What can I give? All I have is not worthy of you, and yet is

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VOUES

yours already: Ask (my sweet Lord!) and have, choose and take, make me such as You

defire, and then take me to your defire.

Give your self, (O great God!) to my foul and then take my foul with your felf in it: My life, liberty, love, all, is your own. My last will is already made, in which I bequeath all to you, your own death and passion, all your mercies and merits, all the praises and perfections of your dear Mother, and the bleffed Saints and Angels, and all the goods, glories and splendors of all your creatures.

All that I am, have, and can, both spirituals and temporals; kindred, friends, riches, health, honors, estates, offices, devotion, all is at your disposition. I am resolute, (Omy Lord!) I am refign'd and indifferent, to have them increased or diminished; to use them to

your glory, or to lose them altogether.

4. We return back to our Creator, all that we

Give you back (O mercifull maker!) my whol being, either to be what you will, or to be nothing at all, to love you, or not to live at all.

I offer to you, (O pious Redeemer!) my fins to pardon, my works to perfect, my will to I offer you my wounds to cure, my foul to cleanfe, and my spirit to comfort.

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I offer to you (O holy Spirit!) my intentions to rectifie, my inclinations to fanctifie, my affections to deifie.

Finally, I offer all for one, I give all to one, and all I defire is to be all one with you, (my

all and only Lord and love!)

You have given me, Omy bountifull Creator!) the whole world in freehold, for one penny of Rent, faying; Child, give me thy heart: O Lord! Let this penny never want the superscription of your grace, and let me never want your grace to pay this rent.

O my Lord! all that I have is but two small mites, I cast them into your hands, and had I more, I would give more; Dispose of them both, (dear Lord!) of my body and soul, as best pleaseth you, that your will may be perfectly performed, and your name purely sanctified in both.

O sweet God of my heart! Let me embrace you in the two arms of profound humility, and

perfect charity.

O let my heart faint and melt away in the fire of your divin love, let me lose my self to find you, be out of my self to live in you, and be empty of my self to be full of you.

O Sun of Justice! dissolve with a beam of your brightness, the frost of my heart; and

resolve it into tears of affection.

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5. We

3. We declare our meariness of all things; and our desire of divin Union.

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Beautifull and best-beloved of my soul! I am weary of this wretched world: and I breath, thirst, and sigh after you, the sweet sountain of life-giving and soul-saving waters: O true rest and refresher of my faint and feeble beart, out of whom there is neither comfort nor content; Let me shroud my self under the shadow of your wings, until iniquity and

Come, (Lord Jesu!) Speak your sweet words of love to my languishing soul, for your servant hears you. Give me courage, alacrity, fervour and fidelity in your service, during the few remaining moments of my wretched and

wearisom pilgrimage.

infirmity have an end.

O rest, long expected, and much sighed after! where shall I seek thee; and when shall I find thee? where sleep you, (O dear Spouse!) at mid-day, in the heat of love? Where is your secret cabinet of Contemplation, which you hide from the wisdom of worldlings, and reveal to little ones and humble of heart? O shew me the bed of divin Union, wherein you repose with the simple, solitary, and mortised foul! O let my poor heart have the honour and happiness to rest in you, to remain with you, and to be united to you.

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O God of love! wound my foul with your fweet wounds of love, which nothing can cure but death, wean it from the worlds vanity, and wed it to your increated verity; that treading all creatures under me, I may be rapt into you (my Creator!) above my felf; and there like the happy Dove in the secure Ark, repose my weary and faint limbs in your bosome, my Soveraign Lord and Lover!

6. We humbly beg that one thing, which is only necessary.

Divin Wisdom! Lead me into the solitude, speak unto my heart, teach me your holy will in all occurrences. My deep sighs, and secret desires are not hid from you; And you know nothing can fully cure, comfort and content me, but your self, the one and only necessary thing: O then take my self and all: and give me that one thing in whom are all things.

O sweet waters of divin Love! which flow from the bleffed bosom of the divinity, and from the open side of my Saviours humanity! Run into my bowels, and like pure oyl, penetrate and possess every parcel of my spirit; Irrigate and inebriate it, overflow and absorp it, that it may be transformed and conformed to the divin Spirit, so that all my actions, cogid

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tations,

344 VIII. Exercife.

tations, and affections may be spiritual, divin,

break forth into these stames of joy and jubilation, I have found him, whom my foul loves! I have him, and I will hold him. This is he which by reading I fought, by meditation I found, by prayer I desired, and by contempla-

tion I enjoy. And A TO A TO THE TOTAL

O how the earth stinks? how loathsom are all creatures to me? O tast, O sweetness, O true and solid pleasure! O how great is the difference between this spiritual, and all slessly delights? O the multitude of your sweetnesses, which you have laid up, O Lord, for them that fear and love you! O lights! O delights! O extasses of spirit!

confume me, crucifie me; Let me cry out with that Lover; Retain, O Lord, the floods of your grace, or inlarge my heart, for I can hold no longer. I thirst, (Lord!) give me this water. O when? how long? how much?

7. Our enamoured fouls rest sweetly in this secure home and harbour.

O My Soul! how good is it for us to be here? O fweet and secure home and barbour! Let us remain and rejoice here for

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ever. I will keep you, O my dearly beloved! and I will kis you; I will conjure you to remain with me: I will rather lose my felf, than

leave your presence.

My beloved is mine; his honour is mine, his heart is mine, his heaven is mine: And Lam his i behold the key, the keeper, the foul, the body, the lord, the whol, (O my God!) is yours; Behold, my liberty, my life, my love, all is yours, (O my Jefu!) and yours alone; Repose therefore, as a sweet posse, between my breasts; sleep, like a bridegroom, in my heart; and reign, like a King, in the most intim closet of my soul.

Come, Lord Jesu! come quickly; take full possession of your own: Come, and please your self, love your self, and serve your self in me, as you desire and deserve to be pleased,

loved, ferved, bross siding,

Let your love (O King of love!) be the life of my Soul, and the lease of my life, that when I cease to love, I may cease to live.

In your love, (O Jesu!) I end this act of love, though my desire actually to love you is endless: Oh! let me live and die in your love, and for your love; that by leve I may for ever reign and rensain with you, in your Kingdom of love: Amen.

9. 9.

Devotions, Exercises, and Elevations, for Communion.

1. What is to be don before Communion.

Banquet requires two things.

1. Purity from all Mortal sin, and from all affection to it: This purity is obtained by an humble confession, a hearty Contrition, servent Prayer, a careful custody

of heart, and a right intention in Communi-

Which is gotten by pious and affective Confiderations; by Faith and Confidence in Gods Mercy; by a thirfly defire to See, Enjoy, and be united to God, who is our fiveet and Soveraign Good, our Father, Friend, and Food, our Gueft, our Master, and our Meat.

Several Confidencions before Communion: To move our Souls to Affections, and to excite them to an ardem Thirs, and Destro of PP-SUSs presence.

Hat is the bleffed Shonament But a pure Fouritain flowing ont of Paradife, watering the whol Church, refreshing all the Pilgrims of this world, and quenching all their passions and temptations, I defire, (O my Lord!) to drink of this water. Dispose you my heart (Dear ?efu!) you who are Author of the defire, Let me not bring [1] a heart of paper to this Found tain; which after a little received dew of childish devotion, will presently fleer away for want of care and custodie: Nor let me bring [2] a beart like a Sieve, which will retain no moysture ! But let my heart be [3] like a Sponge, to receive and retain the dews of your divin graces and blefsings, and to be totally imbro'd, inebriated, fafiated with your heavenly sweetnesses.

and all that is good: My Saviour, and with him, his Body, Blood, Soul, Humanity, Divinity. My Jefus, and with him, all his mecies and merits. Who would not defire a Union with fo great a God, fo good a Saviour,

So, gracious a Jesus!

3. Hom.

3. How did the poor Magdalen lament the loss of her Mufter at the monument ? Ah, my fweet Lord! where are you? what can I do but figh and fob in your absence? Who will pity my case ? who will plead my cause ? who will pardon my crimes? who will fave my foul? You only are all my comfort : come therefore to me, or take me to you.

The holy Baptift elteem'd himself unworthy to loofe the latchet of your Sandals: St. Peter, to be in the same Bark with you: And the Centurion, to admit you under his Roof. And what art thou (my poor foul!) compar'd to these great Saints? Lord, I am not worthy of this bonour and happiness which I much defire : Depart therefore from me a finner, or come to me, and cause that I

may fin no more, who is the Guest I mean to lodg? one that infinitely surpasses all created perfectious: One, whose power fram'd all, whose providence governs all, whose beck can in a moment bring all back to their Original No-And is it possible he will descend to dwell in houses of earth? If the Heavens cannot contain you (Dread | Soveraign 1) how shall my soul ? Whence (O Land !) is this your goodness to me? Who am I to deferve it? No, tis Your Love that brings you to me, and 'tis my Confidence that leads your

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leads me to you. O that I were as clean as your Empyreal Heaven to entertain you? as Pure as the Virgin MARY, to receive you!

6. What need I other Motives of Hamility, than to see you, (O fess!) so humble in this Sacrament? You annihilate your glory to become my food, who am the food of worms. I am (fay you) the bread of life, take me, eat me, digest me, nourish thy self with me; have as much power over me, and as much possession of me, as a morsel of bread which thou swallowest. Come then, (O.my Lord and Lover! take sull and free possession of me, establish your government, adorn your lodgings, command, control, correct all; be you all in all in my soul, &c.

our!) I have defired to eat this Pafehe with you before I suffer. Why (O Lord!) do you so much defire it, and I so little? What good will come to you by it? Do you so heartily defire my good, and shall I not defire

my own good and your glory?

Just in the night of our dear Saviours Passion, immediately before he was hurried away to Dea h. O Love without limits. Omercy wi hout measure! When men seek out the

means to bereave you of life; You invent this Banquet to give them life. How well, (O Loving Josu!) do you teach the to repay good for evil, and to give my life and blood for my Enemies? but much more for you, who have showed me such large tokens of your tender affection.

9. In when place ? In a Chamber, on high, well fivepry well proper'd, freely profer'd, wherein our Redeemer wrought strange things, both before and after his Refurrection. What Ledging, O Lord! shall I offer your facred Majetty ? Chi'd , give me aby heart. Lord! take it! behold I neither tend it not felt it, but I freely and fully give it unto you for Nothing; And yet I give you nothing but your own. O Lord ! It is nerclean: purific it with your blood: It is not adorned; Beautifie it with your Grace, Love and Favoue : It is not High, but bafe, mean, terrene; Elevate it with your ennobling presence, touch it, draw near it, and draw it near your felf: And then work in it your holy will and pleasure.

Apostles: whereof one was a Traitor: Is it I Lord? Alas! If there be any one, I ammost likely: yet my comfort is, that I come not with any such treacherous intention, but to lodge and love you, to obtain pardon for

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my fine, and to implore your Grace, that I

11. Omy Soul how mercifully hath thy Lord and Maker provided for thee, mentifined thee, cherifined thee? All living creatures stand in need of such sustenance as is conformable to their nature, without which they cannot live and fubfile. Some of them are Corporal, Others are Spiritual: Man partakes of both, as confifting of body and foul, (which are two different things wedded together by the divin Wildom, and in a most wondrous manner, not to be understood by our weak capacity. Mark now, O man! Cadmire and weep in the Extalle of thy joy and love) how God provides meat for thy twofold Mature: For thy bodies food, phyfick, and support, He provides, preserves, and fustains all sublunary Creatures: and for thy Souls food, physick and support, He provides the bread of Angels, and himself in person; the Baker being the holy Ghost, the Oven the Virgin Mary, the Fire Charity, the Mauer Human nature united to the Divinity: O prodigies of Affections!

and my God! contain and give grace: but this contains and gives the Author of grace, the Fire of love, the Sun of Justice, the Foundain of Mercy: This therefore surpasses

them

VII

Thew them, as far as the Sun doth its Beam, the Fire with its Flame, and the Fountain its Revuler : 10 live ' how excellive is your Love (Bear Lord!) to my poor Soul? in that you are pleas'd to visit in your proper person; to care, cleanse and comfort it with your own divin hand and heart, to nourish it with your own blessed body and blood! O what thanks; honour, love and gratitude, are due to your infinite bounty and liberality! O my Soul! where are thy exclamations, admirations, extanes of affection? Remainest thou alone insensible, dry, and undevout, amongst all these miracles of Gods goodness towards thee? Hast thou no heart, no feeling, no fervour amide these Hames of his Charity ? Enkindle new fires, O Lord! in my heart; burn it, consume it, annihilate it in the furnace of your Love,

- 13. Othe admirable power of my God which works to many Miracles at one Word of his fervants mouth? Bread becomes Flesh, Wine Blood, the Creature our Creator! Speak also a Word (sweet Jesu!) to my foul; fay, This Soul is mine: Take it (Lord!) transform it, change it into your felf! Let it be no longet mine but yours, for all future time and eternity o red the series one enistrios

14. Why was this diain Sacrament inffituted under the forms of Bread & Wine? I To

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ire thew the necessity of it. Can our bodies live without bread and drink? And can our Souls live without you , O loving Jefn! [2.9 To teach as what Union our Lord defires to make with our Souls: Is not meat and drink incorporated into our substance? And is not this the effect of your Sacramental presence (OS4viour!) in humble and holy Souls? O what alterations, what alienations, what extafies do they feel in and after Communion! They do not breath, but burn; not live, but languish; their life is all Love, their Spirit all fire. O Lord, let fall one drop of this dew upon my dry foul ! Give it (Good fefu!) one Spark of this Fire, one beam of this Light, one Draught of this inebriating Affection.

15. This is my body which shall Suffer for you; This is my blood which shall be shed for you: I bestow on thee (O beloved Soul!) not my Riches, not my Cloaths, not any of my Creatures, but my own dear body dving for thee, my own precious blood poured out for thee. Seeft thou how prodigal I am of my Love and Life, of my body and blood? all which I give thee, as a feal of my Promifes of Pardon here, and of Paradife hereafter. and canst thou remain still deaf to these powerful charms of my love? Wilt thou not be yet worn by these woings of my Affections w b is gord bas !

given this great power over your self, to confectate and transubstantiate Bread and Wine into your facred body and blood? Not to Angels, but to men, that every one may have free access to this sweet fountain at all times, without horror or apprehension. And (O my soul!) shall we perish with hunger and thirst, through our own laziness, coldness,

and tepidity?

17: The holy Prophet Elias, being overwhelmed with fadness, cast himself on the ground, under the Canopy of a Juniper-tree in the Defert; where crying out to his Creator in the bitterness of his heart, as one weary of the world, of his life, of all things; O my God! (fays he) It is enough, take away my foal out of my body, for I am no better than my fore-fathers : which faid, He fell into a flumber; But an Angel awaked him, wills him to arise, and eat, for that he had yet a great journey to make : who obeying his commands, walked on fafely in the force of that food even to the Mount Horeb. O my poor defolate and disconsolate soul! How often do we faint and fall under our burden? We are sometimes weary of our life, and then we defire to be diffolved, and to be with our dear Saviour Christ When beholding a Table ready set, cover'd and prepar'd, we Co-

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fefs and Communicate, and prefently our heart is eased, our Spirit is fortified, our Fear and Sadness are diminished, our courage and confidence are augmented; new Life, new Love, new Vigour, new Fire, new Fervour is poured into our Souls; all seems easie, and we run on in the race of our earthly Pilgrimage, with joy and alacrity. Up therefore, (my foul!) take courage, thy God is for thee, and with thee; eat and drink of this heavenly banquet, and stop not thy course till thou arrivest at

his holy Mountain.

18. For what doth a poor Pilgrim petition? but a little food to refresh him in his journey. What doth a Prifoner feek and define ? but life, liberty and food. I am a Pilgrim (O my God!) banished from my Countrey and kindred : Lam kept in a double Prifon, my foul in the body, and both in the world, (out of which I cannot hope to be freed ; without many a bitter pang) In the mean space What do I ask of you (my Lord and Saviour! but my dayly Bread? True forrow for my offences, which is the bread of finners: True Devotion, which is the bread of Children: And the bleffed Communion, which is the bread of Angels. Admit me, (dear fefu!) unto this divin banquet, and permit me to fill my hungry heart and foul at this holy Table, that to I may get strength and

and courage to go on in my Pilgrimage : pati-defirit ence and perfeverance to support my Imprifonment; till you, (Omy Lord, my Love, Redee and my All!) shall be pleased to call me to and for your Eternal Reft, Eternal Life, Eternal Li-

Other Considerations to stir up in our Souls an ardent Defire of the facred Communion.

Ome to this divin Table, (O devout Saviour!)

1. As a fick and forrowful Patient to his pious and powerful Thyfitian: detecting his wounds; declaring his wants, and humbly demanding a Remedy.

2. As a difloyal Servant to his Lord and Master: promising amendment, and beg-

ging pardon and reconciliation.

3. As a starv'd and asham'd Prodigal Child to his tender and compassionate Father: to be received, relieved, revived by his Bounty.

-4. As a Friend to his Friend; who thus lovingly invites him; Come my friend, Eat drink, be inebriated, my ddearest; I will refresh and recreate you; Come with confidence, and fit down at my Table, My delights are to be with the Children of men.

4. As a poor Beggar to a rich Bemfactor, brin

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ti-desiring to be cloathed, lodged, nourished, Redeemer resolving to honour him, love him,

to and ferve him better for the future, saids VV

7. As a loving Spouse to her loving, lovely and beloved bridegroom: to kis and embrace him, and to be constant, and faithful to him, to live and die with him, for time like her a Contemplating at the . Vinneta bns

8. As a wounded and wearied Harry, de firing water, and panting afrer fefus, the

Fountain of Life and Love. it somosle W

9. As a Hungry person to a gorgeous Banquet, where all is ready, to which he is lovingly invited, where he may be fully Satiated cryes, calls, importants, bina

10. As a Covetons man to a Mine of money: Is not Jefus your Treasure? where then is your Heart? Da totum, & habebis totum; Dateipsum, & habebis Deum : Give all, and thou shalt have all; Give thy self, and thou flaalt have God : O happy exchange ! O holy Ufury !

11. As a weather-beaten Soldier to his Prey after the Victory: What Spoils are here, (O Soldier of Christ!) What a rich Booty

mayst thou here freely take?

12. As a little Child to his Mothers breaks, to be fuckled, cherished, comforted, and to rest in her bosom.

13.As

13. As S. Mary Magdalen: [1.] Either like her a Poniton, lying prolitate at the Feet of Fest in a Banquet, Anointing, Weeping, Washing, Wiping, Embracing them: [2.] Or like her a Patient, at the foot of the Gross; receiving into your Brest the drops of Blood, distilling from your Saviours open'd side, to cleanse, cure and comfort your Soul, [3.] Or like her a Contemplative at the Monument; providing for Jesus a Sepulchre in your Heart. And he calling [N.] answer him, Master: Welcome; It is enough: And then fall into an extalse of Love and Affection.

Christ and the Cananean Woman: She beggs, cryes, calls, importunes him for an Alms's Jesus refuses, because (says he) the Bread of Children is not to be cast to the Doggs: 'Tis true (Lord!) yet the Doggs are permitted to catch the offal crums which falls from their Masters table; and that is as much as I desire, and much more than I deserve. Apply it

to your felf.

your bleffed Saviour in his last supper, with all his Apollles about him: And that you receive from his facred hands (as you do from the Priests) his precious Body and Blood, which he reaches to your Mouth, faying: Take, Eat, be satisted, and Inebriated, This

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is my own true Bedy and Blood which I here give you; Remember this my Love and Liberality, and Go in peace, I am with you, Be not afraid. O excess of Comfort and Content! O Love able to melt a Rock into affection. Reply accordingly, and consider you are new present at the same Supper, have the same Meat and Drink set before you; the same Sacrifice, the same Love bestowing it. Let your Heart be the Alvar, your Soul the Pix, and your Will another Sacrifice, &c.

The first of the precedent Considerations, dilated with Affections; which may serve as a pattern, by which the others may likewise he enlarged, according to each ones capacity and devotion.

As a Patient to his Phyfician.

T Ake pity on me (Lord!) for I am weak
and infirm. The healthy have no need of a
Physician, but they who are ill at ease: nor did
you come (Dear Saviour) coc all the Just, but
Sinners. And alas! I am one of them. My
Soul is sick and sinfull; My heart is fore afflicted and ill affected: I am all full of difordinate affections, unruly passions, violent
temptations, and vain diffractions: I am nothing

is th thing but impatience, impurity, impertinency immortification inconstancy and am made u Fe of pride, prefumption, propriety, partiality Oh 1 my Soul is fick all over ! All is felf-love felf-will, and felf-feeking. You (O fuce Jefu!) are my Physician : and if you are so pleased, you can soon purific me. Take ther H fore (O compassionate Saviour !) the care and cure of my fick foul, into your facred and powerfull hands; for all my hope of help and health is from you only.

Owhat subject of Comfort, Courage, and Confidence, hast thou (my weak Soul!) Since thy Physician is Almighey, having all creatares at his comand; All-mercy, his Love making him do his best; All-wijdom, knowing all Consciences, all wounds, and all the

wayes to cure them!

Wherefore (O Soul-faving Physician!) if you are alwayes ready and always willing to heal your poor Patients: what need I Fear but only to displease you? or care but only to content you? If any Earthly Physician had all these joint qualities; Would he permit any Patient to perish? See then (my Soul!) where the defect is : In the Patient, or in the Physician? And finding it affuredly in thy felf: Remove it speedily; and then ar proach confidently.

Alas! my Body is an Hospital; my Soul

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is the Patient; my Diseases are, Aburning ul Feaver of Choffer, a cold fit of Tepidity, a Tympany of Pride, a Dropfie of Avarice, a Filiula of self-love, &c. very dangerous, and deep difeafes! But behold my Physician is coming in person into my poer house and Hospital, to lodge and live with me. O Love! O Lord! O Father ! O Physitian! Be-

hold my wounds, and my wants.

But What is the Physick he prescribes, what the Plaisters he applyes? Admire with joy, (O my fickly Soul!) accept with Gratitude, drink and digest with delight and comfort. Here are no bitter Pills, no unfavery Potions, no corroding drugs, to be swallowed down; but the most sweet, solid and wholfome food of Angels, even his own most precious Body and Blood. O Love unheard of! O Phylick beyond imagination! The Lord, the King, the Father, the Physician hath made a Bath of his own blood, a Medivine of his own Flesh, a Banquet of his own Person, to Bathe, to Cure, to Nourish his Son, his Subject, his Slave, his Patient, his Enemy, a Worm, a Nothing. O my Soul! how shall we reward so charitable a Physician! O my Lord! first Cure me, and then take me for your Fee!

And how was this Physick obtained? At what Rate was it purchased? and by whose

Love and Expences? Surely all Heaven and Earth could not pay it, and God gave his only Son for the price of it! O excels of Goodness and Mercy! The Physician himself is also the Physick, the Potion, and the Price. O Mystery! O Miracle! The Physician is let blood in the Hands and Feet, with Nails; in the Head, with Thorns; in the Heart, with a Lance, He is Drencht with a bitter potion of Vinegar and Gall; and in the end, He Dyes a most painful death on the Cross. Why all this? To give Health, Strength, Liberty, and Life, to my fick and finful foul. O Dear fefs! How much am I your Debtor? O Angels and Saints | concur with me to give him Thanks. O Heaven and Earth! help me to praise him. O my Body and Soul! confume as Wax and Oyl upon the Altar of his Love. Oall my faculties! melt away in the Fire of his Charity.

Lastly, Omy Soul! This Physician is no stranger, no forreigner, but thy God and thy Father. And how happy am I, (Omy good Father!) to be under your skilful, tender, and loving Hand! Lance, cut, kill your Child,

fo you spare him for Eternity.

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Physick obtained? Ac

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Other Acts, Affections, and Preparations for Communion.

Christ's Invitation,

Ome unto me all you that labour, in temptation and trouble; 'all, you that are overladen with your burthensome body and bad nature; All you that are affaulted with vicious inclinations and violent Passions; All you that are dismaid at the Memory of your past offences, and at the feeling of your pre-

fent frailty.

Come to me, your Father, your Phylician, your Food : Have you finned? I forgive you. Are you Sick and Wounded? I will comfort and cure you. Are you Troubled and Tempted? I will ease and deliver you. Are you weak and ready to faint under your Burthen? I will nourish and strengthen you. Are you Cold, Dull, Dark, Desolate, and even dead? I will inflame you, enlighten you, revive you, melt you into devotion, and transform you into my felf, by a perfect union.

Why come you not to me? Behold I come to you begging to be your Guest, and defiring to be lodg d in your Breaft. I come not only into your House, but into your

R 2

Heart:

Heart: Not only to eat with you, but to be eaten by you: Turn away then from all Creatures, Return to me your Creator, turn unto me your Center and Satiety.

The Soul's Admiration.

Whom will you come? Where mean you to lodge? What moves you to so great Humility and Charity? What will you do in my poor Cottage?

Humility. Los population

O Lord; I profess my self unworthy to take your holy Name into my sinful mouth; and shall I presume to take your sacred Body and Blood into my impure Soul? Will you give the Bread of Children to a beastly Dogg?

Yes (my Soul!) fuch is thy Lord and Masters admirable love and mercy, that he gives himself to be eaten by thee, his poor, base, and abject slave. O excess of goodness!

Wishes.

O a rational Soul, Of every Soul a burning

before Communion. ¶. 9. ing Scraphin, of every Scraphin a heavenly Kingdom; to the end that you (my loving Lord!) might be lodged purely, be ferv'd

perfectly, be pleafed totally, and be praifed

eternally.

Prayfes.

Et Heaven and Earth bless your Name, magnifie your mercy, exalt your bounty; Let your own infinite Love and Goodne's fanctifie you; And let my poor Soul, and all that is within me, say Amen , Allelujab. You are worthy (O Lamb of God! who were flaughter'd and facrificed for the fins of the world!) to receive all honour, glory and benediction from all Creatures.

Supplication.

Amiable and innocent Lamb! cloath me with your Wool , hide me in your Wounds, cleanse me with your Blood, lodg me in your heart, revive me by your Death, unite me to your Love, swallow me up in your Divinity, melt me away in the fire of your Charity, and make me every way according to your own hearts defire.

Peace be unto you, Fear not, I am be; It is I, who have afcended to my Father and your Father, that I may open Heaven gates for you,

and be praded

and provide you there a happy lodging, and yet I remain with you in the facred Eucharift, till the worlds final confummation.

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eternally.

perfeatly, be pleafed rotal

TES, Lord fesu! It is you, your preci-I ous Body and Blood, your bleffed Humanity and Divinity. Yes, (my smeet Saviour!) I as firmly believe it with my Soul, as if I clearly faw it with my Eyes, plainly tasted it with my mouth, or sensibly touched it with my hands; and I faithfully cry out, My Lord and my God.

Resignation and Desire.

T Renounce all that is mine, and refign unto you (Omy Lord!) all that is yours: I defire with all my heart, I were according to your Hearts defire; and that you would please to make such a Change in me, that nothing might evermore displease you in me.

Renunciation and pure Intention.

Come to this Sacrament (O my Saviour!) L out of Obedience to your sweet Invitations; and upon Confidence in your faving Mercies: My Intention is to do your Will, and

and not my own; to seek your satisfaction, not to seek sensible Devotion; and to please and praise you by the performance of my Duty: that so I might get by my Resignation, what I cannot by my Recollection; and content you by my Desires, since I cannot by my Deserts.

Confession, Contrition, Resolution.

My Lord! Behold my Wounds, my Wants: and my Wishes: I remain still ungrateful, wretched, wicked, tepid, vicious, unmortified, full of Pride, Passions, imperfections! I am sorry heartily, I purpose amendment really, and I beseech you, (O Jesu!) for your own goodness sake, mercifully to forgive me, and to cure all, consume all, consummate all that displeases you in my soul, in the sacred Fire of your Divinity.

Petition.

Your felf (O my sweet Saviour!) is all I mant, and your Love is all I mish for! O let me see you, love you, enjoy you, feed on you, be satisted with the torrents of your true delights, and be totally inebriated and drowned in the Ocean of your inestable sweetnesses.

Wean my foul, O Lord! from all terrene and temporal Affections, and Wedd it un-

R 4

to

to your felf, by an inviolable tye of Love and fidelity.

Provide for your felf, O Fefu! a lovely

lodging in my heart and foul !

O Mary, Mother of Jesus, help your Son

to a fit lodging in my Interior.

O you holy Angels and Saints! come and prepare your Matter's dwelling place within me!

2. What is to be done in Communion?

IN Communion, Two things are required, i. A Reverent, retired, modest behaviour of your whol Exterior: humbly placing your self upon your knees, keeping your Body erected, Head unmoved, Eyes fixed on the Sacrament, Lips quiet, and so expecting till the Priest shall have fully placed the sacred Host in your (conveniently opened) mouth: and be sure not to anticipate his Action, by reaching your felf, or your head forwards in order to receive; or by snatching your head or mouth suddenly backwards, after you have received.

2. A profound Humility of heart, and alonging Love of your Soul, mixed toge-

ther, faying:

O God! be merciful unto me a sinner.

I am mit morthy, (O my Lord 1) that you fould

¶. 9. after Communion. 369
Should enter under my roof: yet (I beseich

you) speak the word, and my soul shall be

Saved.

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o sweet Jesu! That your self should come to me, into me? A Lord of such purity and perfection, to so impure and imperfect a creature as I am! O Love, O Liberality!

Come Lord Jefu! Come loving Mafter Enter freely into my open Soul, which defire

to embrace you.

All is yours, Dear Saviour! dispose of all that is here, of Body and Soul, of Life, Lodging, All, according to your divin will, and pleasure.

welcome, my good Jesu! Now dismiss your servant in peace, for mine Eyes have

Seen your Salvation.

3. What is to be done after Communion.

Having received the Priests last Benediction, arise return to your place; and renew your ardent affections, in this or the like manner.

O Fire! O Flames! Barn me, Confirme:

me, Annihilate me.

Alas! Beauty of Angels! how lare have I loved? and how little do I yet love you!

Behold a poor lodging: yet such as it is, it is all your own; I conceal nothing, I reserve nothing;

t nothing; Compose all, Dispose of all, Defpose all my unruly Passions, Impose upon me what you please, only repose sweetly in my I soul, and permit no foul, false, or foolish affection to interpose it self, or disturb this t quiet peace and union.

o that I could lodg you more worthily, ferve you more faithfully, please you more perfectly, praise you more incessantly, love

you more ardently!

O Jesu my Lord, my all and only love!

a thousand times welcome.

What shall I render you (O freet Saviour!) for all the good things you have given me? I humbly acknowledge that I ow more than I have to give, but not more then I would give, if I had it. O Lord! take all that I have, and pay your self. O Angels and Saints, bless my God for me; Love my Jesus for me, and sing forth his praises, purely, perfectly, perpetually, in supply of my defects.

Be careful to keep your Friend company after your Feast, and not to drive him presently

out of doors, or leave him alone,

What a Shame, Ingratitude, yea, and Incivility were it for you, having received the King of Heaven and Earth, to go for the with, not only out of the Chappel, but even out of your own felf, by evagation of mind, and extroversion of spirit? This surely is one

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reason, why many remain so cold, neer this

But perchance your particular charge, office, employment, calls you away: Were you called from your meal; Tell me, Would you not supply it soon after? Do here in like manner.

Howsoever, be sure (at least for some short space) to keep a Mental Solitude and recollection, if not a Corporal; entertaining your divin Guest with the devout Aspirations, Affections, and Elevations of the eighth precedent Exercise of Perfect Union with God, Page 3.36. And then falling into Acts of Thanksgiving, Congratulation, Prayse, Admiration, Oblation, &c.

Think within your felf.

r. Who hath fed you?

2. With what food?

3. In how admirable a manner?

4. With what an excess of Love?

5. What he requires in recompence?
Then you may do well to perform these things following.

1. Renew all your good purposes [Vows,

Profession, &c.

of all your defires, Wills and Afe tions, to them of your bleffed Saviour.

3. Re-

Resolve upon some thing in particular, which doth most hinder you, hurt you, or rouble you,

4. Ask your Saviours advice and Councel

herein.

olve effectually, and fall to practice accordingly.

More Exercises, Acts, and Considerations for such as have more Time,

Zeal and Devotion

Four Petitions, after Communion, (whickmay be made also at any other time, with very much profit.)

Aving lodg d your Lord and Master, Cleanly,

2. Thanked him heartily.

3. Offerred him all freely.

4. Resolved to leave all for him Sincerely.

. Promifed to serve him faihtfully.

Ask what you fland in need of; Go to him boldly, and begg of him confidently; for he will deny you nothing that shall be

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for your good and his glory: Since, as fure as Godis God, so sure it is, that he is good, and

that he defires your good,

And now is the time to treat with him about the affairs of your Soul, and your Salvation: For he is feated in the midft of your Heart, as a King upon the Throne of his Mercy, To give Audience, To receive Complaints, To redress Aggrievances, and to give favourable Sentences. Speak therefore to him:

Lord Jefa? There shew you my Wounds as to my Physician; My Wants, as to my Pa-

then: My Willies, as to my Friend.

flanding, Will, Affections, Paffions.

Iswant all that is good, Hamility, Charity,

Patience, &c.

What I wish, you well know, who are privy to my secretighs. O Father, O Physician, O friend! Cure me, Comfort me, Content me.

Name, may be Sanctified, honour'd and prais'd, by all, in all, above all: That your Kingdom may come, your Kingdom of Grace in this world, and of Glory in the next: That your will may be done in Earth as it is in Heaven, in me and in all things, purely, perfectly, eternally.

2. My

374 Devotions

true Love, true Liberty, true Life. O my Soul! mark well how much thou wantest these Four things, and thou wilt heartily demand them.

Disgust and Contempt of all terrene and senfual Comforts, Companies, Commodities: A cleer sight, and a couragious Resolution, to know and to enterprize whatsoever shall be to your Will and Honour: An invincible Patience and Perseverance, in enduring all this lives Crosses, Contradictions, Inconveniences. A simple, naked, and indifferent Charity; soving God in all, and above all, and all others, in or for Him, without interest, or partiality, or hypocrisie.

4. My fourth Petition is: Increase of Grace, Extirpation of Vice, Implantation of Vertue, Mortification of Passions, Victory over ill Customs, Progress in divin Love, Purity of Intention, Perseverance in the way of

Perfection.

All which I most humbly beg For my self, for my Friends, for my Enemies, for them who have don me any good, for the whole Church, for all the world.

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Two Questions; which fesus proposes to the Soul, being in the midst thereof: After Communion.

that I should do unto thee? What dost thou want? defire? expect? Fear not to speak, I am thy Father, and thy Physician.

Mark 10. 51.

Lord, That I may See. You may easily perceive (freet Saviour!) what I want, and for what I wish. What doth a Blind wretch desire but Eyes and Light, to See and Know both You and Himself, your Mercy and his own Misery, your Will and his own Obligation? Lord! Let me See you here by Faith, and hereaster by eternal Vision, Fruition, Possession.

John 21. 17. N. tell me truly, feel the pull of thy Heart, weigh thy Affection in the just Ballance of the Sanctuary, speak unfainedly without self-flattery; Dost thou Love me? at least, witt thou love me? How much dost thou love me, More than all these Creatures?

Answer if thou darest: Lord! you know that I love You a little, and I will love you

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more, and will never cease to love you, til

Licome to love you only

It is easie for the Sea to swallow up a smal Drop, for he fire to consume a little Straw, and for the Sun to revive a little worm: And is it not easier for you, (O Sea of sweetness! O fire of love! O Sun of Justice!) to Absorp, Transform, Annihilate, my poor Spirit into your self, and to make me a pure and perfect love; changing my Sadness into Joy, Darkness into Light, Coldness into Fervor; and putting new Vigor, new Heat, new life into my Heart?

N. Dost than love me! If so, let me see the Tree by its Fruits: Do this for my love: Cut off such a superfluity; abandon such company; avoid such a curiosity, &c. Love such a one for my sake, Forgive all upon my command; Suffer this Mortification, Contradiction, Cross, Infirmity for my love: leave

all for me, and leave thy felf to me.

An Exercise of Communion, out of the fourth Book of the Following of Christ.

Before Communion.

REad the feventh Chapter as from CHRIST'S facred Mouth.

2. Then

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¶. 10. Entertainments for &c. 377

2. Then read the ninth Chapter, In an-

fwer to your beloved.

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3. And being neer Communion, read the thirteenth Chapter, all of Fire, Flames, Affections.

After Communion.

I. R Ead the 17. Chapter, changing where it says, I desire to Receive thee, into, I desire to Love thee, embrace thee, and enjoy thee.

2. Expose to him your Wounds, Wants

and Wishes, in the fixteenth Chapter.

3. End with good Defires, out of the thir-

teenth and fourteenth Chapters.

All these are excellent Chapters, containing most solid and sweet Acts of Devotion.

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Directions, Entertainments, and Affections during the time of Muss.

Every devout Christian, should carefully ob-

To hear Mass daily, if he hath health, leisure, and opportunity.

2. Not to go to Mais for fallions fake,

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or out of custom; but out of a deep sense Most of the incomprehensible greatness of this seed divin Sacrifice; and out of a fervent defire you contemplate your God cloath'd with your humanity, under the shapes of Bread and in Wine in the Priests hands.

3. Nor to enter into the place design'd for this holy purpose, as he would into a Playhouse: but with a Reverent, Religious, Recollected composition of all your exteriour and interiour senses; and (briefly) with such a behaviour, as may beseem one who is to be honour'd with the presence, and speech of a God.

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Preparatory Prayers before Mass.

Whilst the Priest is vesting himself, you may
entertain your self with some of these following Prayers and Elevations.

PRostrate before the Throne of your divin Majesty, (O dread Soveraign!) I humbly implore your pardon for My offences, your grace for a supply of my indignity, and your love to ravish my soul, and senses in the contemplation of this sacred Mystery; that my whol interiour and exteriour man, may be intirely employ d in praysing, and admiring your infinit goodness, and mercy.

Ofmeet Jefu! I will accompany you to Mount

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ense Mount Calvary: Make me partaker (I bethis (eech you) of that Charity which conducted fire you thither: Give me such a feeling of your our sufferings, as had the daughters of Sion, meet-and ing you with your Cross on your shoulders, a cord about your neck, and a Thorny Crown for. on your head: Grant me a Resignation of my will to yours, like that of your Virgin-Mother at the foot of your Cross: And by the Merits of Your sufferings, and constancy, bestow on me the gift of Perseverance in your love and fervice.

O divin Spirit! the faithfull Bridegroom of my Soul! Descend now graciously into it, purifie it from the drofs of its imperfections, and replenish it with the flames of your facred affections; that it may breath nothing but your love, and defire nothing but the accom-

plishment of your Will.

Then direct your intention, and apply the Mass in this manner.

Offer unto you (Omy God of infinit Majesty!) this divin Sacrifice by the hands of your Priest; For the Remission of all my fins, for a thanksziving for all your benefits, for a supply of all my spiritual and temporal necessities, for my Friends and Enemies. Lord! Conserve your Church, Convert

the Infidels, Extirpate all Herefies, unite Christian Princes, and give folace to the poor Souls fuffering in Purgatory.

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At the beginning of the Mass.

The Priests boming down before the Altan as bis Consider, represents our Saviour prostrate at his prayers before his Eternal Father in the Garden, for the Remission of your Sins: Make you also a general Confession of your Sins with the Priest, and humble your self before the divin Majesty, saying:

Humbly cast my self, (Omy sweet Redeemthem) at your sacred Feet, desiring to wash them with my tears, in acknowledgment of my wickedness: Off take compassion upon your poor creature, redeem'd with your precious Blood, who repents him heartily of all his past sins, and purposes seriously, by the assistance of your Grace, to serve you more faithfully, seek you more diligently, and love you more servently for the suture.

At the Introite:

Reflect upon Gods immense Greatness, Charity, and Mercie.

Rejoyce, (O Eternal Lord God 1) in that you are what you are; and that there is no Being

Tio. hearing Mass.

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Being but by You only. You will know (O infinit Greater [s.1) what you felf is and that I am Nothing I And yet you feek after me!

At Kyrie-eleison:

Demand pardon for the fins of the whol world.

Have mercy (O Lord!) upon all them, who are in mortal fin; reclaim their perverse wills to your love, and give them the grace of true and perfect Repentance, that your Name may be magnified, your goodness extolled, and your praises celebrated by them and all your creatures.

At Gloria in Excelfis:

Desire and endeavour the promotion of Gods henour and glory, to the utmost of your power.

O My God! how joyfully, affectionatly, incessantly, do the Angels adore you, and sing forth your divin praises! And how slack are men in serving, honoring and loving you! O how highly doth the servour and diligence of those blessed Spirits delight me; and how much doth mens negligence and forgetfulness displease me?

Lord 1

Lord! I humbly adore you with those ho-ly Quires, and heartily defire, that the whol world would render you all due honour, homage, and adoration. Lift up my Heart, (0 my Lord!) and lodg my affections in the place where my Treasure lies : Let all that I think. fay, or do, intend your honour; and let my Soul and Tongue refound always, Glory be to God on high.

At Dominus vobiscum.

BE you always with me (0 my God!) and let your Grace never depart from me.

At the Prayers, or Collects

Humbly joyn your Prayers with them of the Prieft, Saying,

Eternal Lord God! look merc fully upon your well-beloved Spouse, the Catholick Church; and graciously receive the Petitions which the humbly prefents to the Throne of your facred Majestie, by this Priests mediation and Ministery. Hear us, (O Lord!) and help us, for your dear Sons fake, our only Saviour and Redeemer, Christ Jesus.

nov grivel on Arthe Epiftle.

Entertain your felf in considering how our Bleffed Saviour, was hurried from Annas to Caiphas, from Pilate to Herod, from one place to another in the time of his Paffion: How

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Omy O Sweet Saviour! I most humbly befeech you, by the merits of all these your unjust sufferings, to give me courage, constancie, and patience in all fuch occasions of injuries, croffes, and contradictions, as your divin Providence shall permit to befal me, during this my lives Pilgrimage. Grant that I may equally adore your Eternal Will in prosperity, and adversitie, and resignedly submit my self, and all that any way concerns me, to your most just and facred disposition.

At the Gofpel.

Rise up, to shew your readiness to obey the Evangelical Doctrin: and stand attentively hearkening to your Saviours own sweet words: (But if you understand not their meaning, reflect upon some other point or passage of your Redeemers life, instruction, or counsel:) Imploring his Grace for the effectual execution of what he there teaches you, advises you, inspires you.

Lluminate my interiour Eyes, (O God of my heart!) Unveil my Understanding, and Inflame my Affections; that I may clearly

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clearly see and know your holy will, and chearfully accomplish your facred Precepts, Counfels, and Inspirations.

At the Creed.

Tou may make a profession of your Faith by a mental or vocal recital of your Creed together with the Priest: Or say briesly thus.

Coveraign Deiry! I firmly Believe you to be one God, in three persons; who made all things of nothing. I believe, that the second Person became Man in blessed Mary's womb, by the Holy Ghosts operation; and that he died for me and all mankind on the Cross. I believe that he arose from Death, that he ascended into Heaven, and that he shall judg the whol world in the last day. I believe the holy Catholick Church, and whatsoever she teaches and defines. And in this Faith I will live and die.

Offer up your prayers also for the Illumination and Conversion of all Unbelievers.

O Lord! take pity upon all Infidels, Hereticks, and Schifmaticks; And Remember (O most compassionate Creator!) that you did not bring them out of their eternal Nothing,

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Nothing, and stamp their Rational Souls with the similated of your ownsacred Image, in order to destroy and abandon these perfect products of your powerful hand, since you have been graciously pleased to send down your only Son, my dear Saviour, to redeem and ransom them (aswel as my unworthy self) with the price of his most precious Blood.

Dirt therfore, (O Soveraign Lord, and sincere Lover of all Souls!) some efficacious beams of your heavenly light, into their dark and deceived understandings: that they may see the Truths of your sacred Mysteries; and give them grace to submit their necks to the siveet and easie yoke of your Precepts, and

your Churches prescripts.

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Ah! (my dear Lord!) what have I don for you, or what have I deserved of you, that I should be called to your saving Faith, and be made a member of your sacred Church? Impart (I beseech you) the like savour to these your missed, mistaken, and unbelieving creatures: that they may (with me) faithfully acknowledg, adore, and love you, their glorious Maker and Redeemer; admiringly praise and magnifie your goodness, and joyfully celebrate your mercies with canticles of e ernal gratitude and thanksgiving.

A Mileren or Bull Merles

At the Offersorie, or Oblation of the

Make also an humble and hearty Oblation of your Body, Soul, Goods, Friends, to the divin Majestie.

Description of the Error of the Love wherewith my dear Savjour offered up himself on the Cross to your divin Majeltie; I also offer up my self with him: humbly beseeching you to direct all my thoughts, words and works to your Honor, to my own good, to my neighbours edification.

I offer up this divin Sacrifice, to the glory of your Name, to the honor of your Angels and Saints, to fatisfie for my fins, to thank you for your benefits, to obtain a supply of my tem-

poral and spiritual necessities.

I particularly offer it up, to obtain this Vertue, conquer this Temptation, amend this imperfection, furmount this passion: And for all them who have desired my prayers, or to whom I have promis'd them.

At Lavabo.

Fumbly beg to have your Soul wash'd from all its filth and wickedness; reciting the Psalm Miserere, or some Verses of it; as

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Amplies lava me, cr. Dew down (O merciful Creator!) one small drop of your divin grace into my finful Soul; or rather, showr down an abundance of your sweet waters upon me, to cleanse me from my enormous crimes and impurities.

Asperges me hysopo, &c. Besprinkle my Soul, (O Soveraign Lord God!) with the Hysop of your Grace, that may serve you more rurely: Wash me with your sacred waters, till I become whiter than the driven Snow, &c.

At the Preface.

Lift up your heart to contemplate the beauties, glories and greatnesses of Heaven, whither you tend, and which is your onely home, aim and end.

How defirable are your Tabernacies, (O Lord God of Hoss!) My Soul fighs, pants and thirs after you, more than the wearied Stag breaths after the refreshing Fountains. Draw me after you, (O divin source of all sweetness!) and I shall run chearfully after the odours of your persumes: for what do I seek but you, or what can satisfie me but your self, in Heaven or in Earth?

O that the memory of your eternal good

things, remain'd always deeply ingrav'd in my Soul; how eafily should I then disdain all temporal, perishable, and worldly trifles?

o my God, and my All! when thall I be so happy, as to behold you clearly in your

heavenly Glorie?

At Santtes.

Keep your Heart raised up to your Creator; praising, adoring, admiring the infinit Majesty of the sacred Trinity, as if you were amidst the blessed Quires of Angels and Saints in Heaven: intoning with them.

HOly, Holy, Holy, Lord God of Sabbath. Heaven and Earth are full of your Glo-

rie. Hosanna in the highest.

O Holy of Holies! give me a glimps of your glorious felf, that my illuminated Soul may praise you more purely, and love you

more perfectly.

O celestial Seraphins! who incessantly praise my God, with the sweet Eccho's of your eternally repeated Holy; descend from Heaven to help my desirable heart in singing forth his praises; that I may also become holy, pure, and perfect in the presence of my Lord and Maker.

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At the first Memento.

I Nto your facred Hands (Ofweet Saviour!)
I recommend my foul with all its faculties, my bodie with all its fenfes, my whol interiour and exteriour man with all its affections and actions.

Preserve me (O all-powerful Redeemer!)
from all fin and impuritie; and give me per-

feverance in your love and fervice.

Let your undrainable fountain of mercie (O Lord Jelu!) extend also it self towards my kindred, friends, enemies, (particularly towards such and such) and all them for whom I ought to offer up my Prayers to your divin Majestie.

Whilst the Priest pursues the rest of the Canon in silence; do you also recollect your senses in expectation of your Saviours presence upon the Altar, which will be as soon as the words of Consecration are ended: Your Heart burning in the mean while, with these tike desires of S. Augustin.

O My Comforter! appear unto me! O onty light of my Souls eyes, let me fee you!-O only Joy of my Spirit! Come and glad me with your prefence!

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O only Jubill of my Heart! Let me con-

template you!

O my Lord, my Life, my Love, my All! Shew me your felf, and I shall be safe, &c.

At the Elevation of the facred Host and Chalice, represent to your felf, how your Redeemer offens up himself there to the Eternal Father: and conforming your Devotion to the Spirit of Christ Jesus, you may say with heart or month:

Adorable Majestie! In Union of this affectionar Reverence which my Redeemer now renders you: In memory of his dolorous Passion: And in acknowledgment of my own Nothing, and your infinit Greatness: I humbly offer unto you a perpetual submission of all my Being, all my Powers, a'l my Faculties. Be you eternally exalted, admired, and glorified, O Holy, Holy, Holy Trinity, My Lord, my God, my All.

or thus, by way of Ejaculations, Af-

O Goodness! O Mercy! O Love! O Liberality! O immense, infinit, incomprehensible, excessive Charity!

O Eternal Father I behold your beloved

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Son, and my bleffed Saviour; whom I humbly offer up to your divin Majestie in satisfaction for all my offences, negligences, ingratitudes

I offer you his purity, innocencie, perfection; to satisfie for my impuritie, malice, impietie: his Humilitie for my Pride; his Zeal for my Tepiditie; all the Sanctity of his life,

for all the imperfections of my life.

o merciful and compassionate Father! Look upon your own Sons Charitie: Behold how he once Offer d himself, a Bloody Sacrifice on the Cross for my salvation; and how he now offers himself, an unbloody Sacrifice on this Attar for the same end. O holy Father! receive this his holy Sacrifice, in lieu of all the honors, homages, gratitudes, which are due to your sacred and soveraign goodness from me and all your creatures.

Keeping your mind still fix d upon your dear Saviour, now present on the Altar; speak unto him with the most tender affections which your Heart can possibly produce, either by Alts of Praise, as,

O Son of God! what can be compar'd to your Charitie? O my Lord! who is like you in Goodness, in Love, in Liberality? O sweet Jesulyou are my Rea, my Resuge, my Riches,

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Or, by Alts of Gomplacencie: as,

here the Joy of my Soul, as you are there the Jubill of your Saints. You are here on the Altar, and you are there in your eternal glorie and beatitude. O Amiable Sacrifice! O Admirable Invention of the divin Power, Wildom and Charitie!

Or, by Alts of Thanksgiving;

Dear Saviour I How much have you don for an unworthy wretch I O the excels of your goodness I who can sufficiently acknowledg it? O Great Monarch of both worlds! That you should thus humble your self for a meer worm upon this Altar I

O ye Angels, Saints, and all Creatures! Come help me to honour, praise, bless, and love my liberal Lord Cod; who hath (as it were) employ'd his Omnipotencie, in order to my benefit and profit.

Cr, by Alts of Refignation.

Jesu l'since you are pleas'd to render

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der II ere here promise a readiness to perform any thing for your service.

O my God! what will you have me do? your Will is the Defire of my heart, the Delight of my foul, the Deligh of my intentions, the drift of my whol life and being.

O when shall I have no Will but yours! no life but for your Love! no being but to be what you would have me?

Or, by Alts of Self-Oblation.

My Lord, and my Lover I fince you give your felf wholly to me, I give my felf entirely to you!

Me, totally, entirely, eternally.

Or, by Acts of Defire to pleaf him.

O What shall I do, (Dear Lord!) in order to please you? What do I covet in this world, but to give you content?

Were there no Heaven, no Hell, no Reward, no Punishment; It were yet for me a sufficient honour and happiness to be agree ble to your divin Majesty, O my God, and m/ All!

er, by Acts of Grief, that He is offended

A H! my Saviour! whence is it then, that fo many Souls for fake your love;

fince you are is lovely and to loving?

Ah! my dear Jesu! Why did I ever affend you, since your inestable Charity deserved my reciprocal affection! O wretched, wicked, miserable all they, who love not Jesus!

Or, by Acts of Defire to Love him.

Most pure and perfect Lover! who lov'd me from all Eternity! When shall I begin to pay my love, which is so long fince due to your divin Goodness!

O when shall I truly hate the world, fin, and

my felf, for your love and fervice!

Or, by Acts of Defire; to fee him in bis gtory

O King of Glory! when shall I cleerly contemplate your amiable countenance,

in your happy Kingdom?

O Life of my life, and Love of my foul! when shall I leave this loathsom and imprifoning Earth, and be admitted into your lovely Paradise?

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At the fecond Memento:

Compassionate Creator! take pity titon the poor Souls in Purgatory (particularly fuch and fuch) And let the same Mercy which hath been graciously pleas'd to pardon their impieties, mitigate also their pumishments: that by the merits of your dear Sons death and Passion, (which are here in this holy Sacrifice most humbly presented to your Sacred Majeffy in their behalf) they may speedily be translated to that state of glory, for which you eternally deligned them.

At the Pater Nofter.

Humbly crave such things, as are contained! in thefe Seven Petitions! MANY Rance, that I mily get the victory, and last you

Heavenly Father ! I most heartily congratulate your infinite Glory and Greatness. Give (1 befeech you) the I ght of your Faith to all Infidels, and the grace of your Love and Charity to all Christians: That your facred Name may be fanctified by all men upon Earth, as it is by all the bleffed in Heaven.

2. O Holy, holy Trinity ! e ter, remain, reign in our hearts, fouls, a fections ::

that.

that we may serve you, love you, honour you upon earth as your Saints do in Heaven.

3. Teach me, (O Lord!) to perform your Will, [1, perfectly, [2,] purely,

3. promptly, [4] perfeverantly.

Heaven, to give life to the world! give your felf to my foul, that I may live by you, in you, for you, by your grace, in your favour, for your honour.

I freely forgive all fuch as have any way offended me; and for the love of your dear Son, I beg forgiveness of all my own offences,

against your divin Majesty.

6. Behold, (o my bleffed Creator!) how I am on all fides encompaffed with cruel enemies: Lord, I refuse not the combat, since itis your will; but I beg your gracious affinance, that I may get the victory, and that you may have the gloryeness and that you

7. Deliver me(Oall-powerful Lord God!) from all Evil; from all corporal, spiritual, temporal, eternal miseries; from Satan, from Sin, from my self, and from whatsoever displeases your divin, infinite, amiable, adorable Majesty.

At the first Agnus Dei.

O Sweet Lamb of God, pardon all my fins: and particularly fuch and fuch a one, wherein I have most grievously and frequently offended.

At the Second Agnus Dei.

O Innocent Lamb of God! Implant all vertues in my Soul: and especially this and this which I seem most to hand in meed of

At the third Agina Dei

Peaceable, pure, and perfect Lamb of God: Give me peace of Conscience, purity of heart, perfection of Spirit, &c. and what soever will render me most agreeable to your divin Majesty.

At Domine non fum dignus.

H Umbling my self in the presence of your sacred Majesty, (O Soveraign Lord Jesu! I adore your goodness, Greatness and Glory; and acknowledg my own Unworthiness, Baseness, and Nothing.

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Whilst the Priest Communicates.

If you are to communicate Sacramentally, these Prayers and Devotions may serve you for a sufficient Preparation: Homsoever you may communicate spiritually to your great profit and merit in all the Masses at which you assist: This spiritual Communion consists in the serve Points.

I. A Lively Paith of your Saviours Real
Prefence in the Sacrament.

to your foul, and to be perfectly united to him.

Omy fract Saviour! the Soveraign Lord of my Heart, and the beloved Object of my affections! I adore your facred Body, Blood, Soul, Divinity, cover d under these Sacramental forms: O that I had all the necessary dispositions of a worthy Communicant! Do you only speak the word (O all powerful Lord God!) and my soul shall be saved: Enter (Omy beloved Bridegroom!) into this poor lodging; enrich it with your infinite perfections; fit it up (as your self best knows and pleases) for your own entertainment, &c.

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At the last Prayers.

Render your bearty Thanks to the divin Majesty, for all bu gifts and benefits.

O My God! my defire is always to praise your, for your always continued favours; But ah! my Frailty, Tepiditie, and Weaknels interrupt my defires, without, and affections; Make use therefore of your own goodness (Omy gracious Redeemer!) in supplying my present Desects, pardoning my past-negligences, preserving me from suture failings, and praising your self in me, and all your Creatures.

At the Priests final Benediction.

O Sweet Jesu! bestow on me this day your Blessing with this of your Minister; preserve me from all sin, and give me perseverance in your service: That at the last day of your dreadful Judgment, I may receive that happy Benediction amongst your Elected and Predestinated Children, of Venice Benedicti: Come ye Blessed of my Father, and take possession of the Kingdom, which was prepared for you from all Eternity.

At the last Gofpel of S. John.

This Gospel is alwayes recited in the end of Mass; as containing the sublimest mysteries of our Faith, and being an abridgment of the mervails hidden in the holy Trinity.

And be those words, Verbum caro factum elt,

The Word was made sless, (Words never enough to be reverenced,) the Priest and People fall down upon the renees. And at the end ibereof;

The last word is Deo gratias, Thanks be to God, for the accomplishment of these holy

My Revies.

Render you all possible praise and thanks, (O Soveraign Creator!) for the favour I have this day received of your bounty, and of which many better deserving Christians are deprived. Receive (O Lord!) my unworthy prayers; supply all my desects, pardon all my indevotions, distractions, and irreverences, and grant that by the strength and vertue of these divin Mysteries, I may march on cheerfully, couragiously, perseverantly in the path of your Precepts, Love, and Se vice, amidst all the temptations; troubles and dangers of my lives Pilgrimage; till I stall one day happily arrive at your holy Mountain, which is your heavenly Paradise; where with

Your

. 10. hearing Mass.

your bleffed Angels and Saints, I shall more cleerly contemplate you, more ardently love you more perfectly enjoy you, and more underitandingly celebrate your infinite Goodnels and Mercy, with uninterrupted Canti-cles of eternal Praise, Admiration, and Graed A roof words; Verbum care factuapell

him to take be newdonical who Priest and Peo-

the Werdwas made fieth of Words seven

Directions, Devotions, and Entertainor mente for Sick Persons structors ci whatfor the incompliftment of these holy

1. What the Sick Party is to do at the beginfible ferrougaeali not begrain and han tel

1. Then any fickness shall seizeup bas Virved romyou, receive it no otherwise thanias the fummons of Death ; and render most humble and hearty thanks to your heaventy Father, for giving you this paternal Vifitation and timely warning about over lish to

Though the belt disposition to a happy Death, is to have led a holy life ! yet whatfeever your life hath been formerly, you are now to refolve fer oufly to spend the short remainder of your time in your Creators love and fervice; and in order hereunto, o intil rifor

2. Endeavour to have discreet and devout persons about you o for if ever poor man CHECKS hath

hath need of faithful friends, it is surely in the time of fickness, and in the hour and Agony of his death, when his own Forces fail him, when his grievous pains oppress him, when his Ghostly Enemies are most busic about him.

4. Above all, strive to have the company of your Confessor at fit seasons: entreating him to take your soul into his charitable care and consideration, to entertain you with the continual inculcation of your duty, of your Creators mercy of your sins heynousness, and of whatsoever he shall think proper to dispose you for eternity.

5. Confess and communicate with all posfible fervour, zeal, and devotion; and then rest in peace, hope and confidence; casting all your sins, cares and fears, together with your

whol felf into Christs open Wounds.

6. Trouble not your mind with an overscrupulous examination of your Conscience,
or desire to make a general Consession, (especially if you have of late had a convenient
and ordinary care of your duty) for this shews
want of Considence in your Creators mercy,
and your Redeemers merits. Yet if any thing
of moment troubles your mind, and hinders
your interior tranquillity, discover it briefly
in Consession, and then remain fully satisfied for the suture: conforming your self
quietly,

quietly, patiently, and obediently to the Dictamen and Judgment of your Ghoffly

Father.

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7. Defire your Physician, friends, and Ghostly Father not to flatter you, but freely to deliver their sense and opinion concerning the danger of your present sickness; that so you may have time to settle your Spiritual and Temporal affairs

Temporal affairs.

Ezechias, Isa. 38. 1. Dispose of thy house, and set all things in order; for thou skalt dye, and not live: Then (at least) without delay, fall seriously to the making of a settlement of your four forts of houses. 1. Your interior house, which is your Gonscience. 2. Your exteriour house, which is the house of your birth, family, parent, kindred, domesticks, and whatsoever concerns your temporal means. 3. Your Inferiour house, which is your Body, wherein your soul dwells during this mortal life. 4. Your Superiour house, which is Heaven, whither your Soul aspires after this her Pilgrimage.

ence must be carefully cleaned from all crimes, adorned with all vertues, and preparted with the Sacraments of Confession.

Communion, Extream Unction.

[2.] The Exterior house of your Family must

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must be cared for, by making a clear, pious and equitable Testament of such goods as you possess.

[3.]. The inferiour house of your body, must be provided for, as to its burial after

your fouls departure.

[4.] The superiour house of Paradise, for which you were created, must finally be cared for; not only by continual praying for final perseverance, that so you may not lose your hopes and title to it; but also by perpetually practising such Acts of Sanctity, as may encrease your merit; and raise you higher and higher in the divin favour, till the hour of your death.

any Alms to be distributed; any Acts of Juffice or Piety to be performed; delay it not, for fair of Deaths furpriful: O how many souls burn in hell fire for having driven off from time to time their doing of penance, their Conversion to God, their Restitution of ill gotten goods, their doing of Just actions!

10. The like is to be faid of your being reconciled to your Enemies, if there be any such occasion; for without perfect Charity, all is lost; and be that hates his neighbour is a mur-

derer. 1 John. 3.15

11. If your fickness encreases, you must timely ask the Sacrament of Extream Unition:
which

10. for fick Persons. 405 which being received with due Devotion and Contrition is of great vertue and efficacy; remitting all Venial offences, and cancelling all fuch mortal crimes as eleaped your memory in Confession: yea, and sometimes curing you of your corporal infirmity, according to that of Saint James. Is any one fick? Let him call for the Priests of the Church, to pray over him, and anoint him with Oyl in the name of the Lord; and the prayer of Faith shall save the fick, and our Lord shall raise him up; and if he be in fins, they shall be forgiven him. James 5.14. by to Drive out of your fancy, that fond and foolith opinion of some ill grounded Christians, who conceive these holy Ceremonies, (to wit, the receiving of their Viaticum and extream Unition) to be a hastning of their death: no, they prolong your life, if it be for Gods honour and glory; or prepare you for a better life, which shall last for all Eternity. 13. If there be any person about you which may probably endanger your quiet, or trouble your conscience, or give occasion of new temptations, by reason of any past sinfull familiarity, or difaffection: endeavour to have him or her removed: for fuch objects may cause you to lose more merit in a moment, than all the Priefts of the world can cause

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cause you to gain in your what life time.

gence you have us d in making your confession, the Devil should suggest any enormous crime to your memory, as forgotten, or not sufficiently specified with all its due circumstances, intending thereby to disquiet your mind, or to drive you into dispair: confessit speedily, sumply, sincerely, which will shame him, and secure your soul; But if your weakness, or want of speech permit you not to declare it; excite your self to an inward act of Contrition, saying in your heart, fest pity me, pardenge, absolute me.

and diligently as you can, (to wit, your temporalities by a clear and conscientious Testament, and your foul by a fincere Confession, and by a devout receiving of the Sacraments of the Eucharist and extream Unction.) Leave off all other thoughts and employments, and prepare your self only for a happy death, and

in order hereunto.

as your time and strength will permit) to execute your own Testament; by distributing such Alms as you have determined to bestow, and performing such acts of Piety as you intended, without delay: so making your own eyes the Overseers, and your own Hands

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the Executors of your Will, and not to leave all to them who may forget, or neglect, or perchance refule to accomplish it.

ment, in some such sike manner. [1.] Give yout Soul to God, to serve him, love him, lodg him. [2.] Your Will and Judgment to your Spiritual Guide. [3.] Your heart to your Brethren, Affistants, Attendants. [4.] Your memory, understanding, and Spirit, to remember, admire, and meditate upon your Creators goodness, and your Redeemers mercy, &c. [5.] Your tongue to pray and praise God, and

to speak meekly to your Neighbours.

18. Be as quiet, obedient, and content as you can; O what rare vertues are Meeknels, Quietnels, and Obedience in ficknels, and of how great edification! Know therefore that whatsoever hinders your quietnels and meeknels, are meer temptations, and come not from God, but from your Ghostly enemy: as to be troubled that you cannot pray, sleep, eat, keep your physick, &c. or that you are so burdensom, chargeable, noisom to others; or, that you are molested with abominable imaginations, &c. For all these are shadows and only imaginary difficulties to a well settled and resigned Soul.

19. Yet be not so careless, as to addict your self so much to your ease, extroversion, and

and recreation, that you forget God and your Soul: nor to attentive, that you afflict nature, or increase your difease, but endeavour to be as indifferently cheerful, as your frailty will permit.

20. Beware of being over-curious, or delicate in your diet, over-tender of your treaty, or over-folicitous of your health; Leave all to God with a childish simplicitie and fincerity: taking him for your Father, Physician, and Friend, who loves you, sees you, and

takes care of you.

21. Complain little, defire less, refuse nothing, seek not to be mouned: but being ask'd, tell truly how you find your felf, making no aggravations of what you suffer, but humbly requesting the prayers of them that visit you: saying, I am indeed sick, but Gods Will be done; pray for me.

covery, without any scruple or repugnancy.

nor care what others fay or judg of you.

24. Entreat some devout person, to read now and then discreetly and distinctly in some good Book of Resignation and Considence, and to pray sometimes with you, for your ease and comfort.

25. Seek not much content from creatures, or from any person, or from your Ghostly Fa-

ther

ther himself; but place your whol confidence in God your Creator, and expect your chief comfort from Christ your Redeemer.

fessor shall permit, and confessore a week, and that only few things, without anxietie,

perplexitie, or scrupulositie.

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Let not the memorie of your path offences, or the doubt of your future estate, or the feeling of a present impatience in your sickness and sufferings, afflict your Spirit, much less any representations or images, be they never so fearful and abominable, which are no more to be valued than as dreams proceeding from your bodies indisposition: for your heart being solidly converted to God your Creator, and averted from all that is displeating to his divin Majestie, none of these things can hurt you, but rather give you occasion of merit.

Viatoium; ask pardon of the whol World, of them there present, and of any particular person, whom you conceive to have hurt, hindred, fcandalized, or contristated: saying, For your sake (O my Lord and Savioar!) I freely forgive all who have any way offended me, and I humbly beg of all them whom I have any way offended, that for your sake they will freely forgive me.

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29. During the whol time of your fickness, you have two things chiefly to do. [1.] to suffer, [2.] to offer: Suffer patiently what you feel, and offer your self willingly to suffer more, if it so pleases the divin Majestie.

30. Instead of reflexions upon Sin and Hell, fix your mind upon Heaven, and consider what a happiness it is to love, see, enjoy, please and praise God eternally in his blessed Paradise: where there will be no more fear, doubt, temptation, nor occasion of offending him: where he will wipe all tears off your eys, sweat off your brows, blood off your wounds: where you shall posses perfect health and welfare, true life and libertie, full peace and plentie for evermore.

Read over these sew points of Instruction, or cause them to be often read unto you (during the intervals of your disease) ponder them seriously, and practise them devoutly: and be hopefully confident, that if you endeavour to conform your self in your sickness to this (or the like) method, you cannot depart this life out of Gods grace and favour; but that he will call you to live with himself and his holy Angels and Saints in his happy mansion of Eternitie.

Then recite with a fincere devotion this following Prayer.

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A Prayer to be faid when one first falls fick,

C'ckness, O my Soveraign Lord God 1 is a Djust punishment of Sin; which corrupting the Souls integrity, hath subjected the Bodie to. miserie: And I acknowledg my fins to have been so great, that I deserve to suffer a far greater miserie. I have, (alas! I humbly confess it, and now hearthy lament it,) long abused the health which your bountie bestowed on me, and employed the strength was lent me to ferve you, to become more powerful in impietie: I have yielded to my Appetites whatever they defired, and instead of measuring the use of your creatures by the rule of necessitie, I have followed the law of fenfuality: Is it not then most just I should at last lose the goods I so long abused? Yes, O my Lord! and you deal favourably with your rebellious Servant, if the pains I now fuffer may ferve to expiate the future punishments my fins have deserved. Give me therefore, O my Gracious Soveraign I the Spirit of perfect Penance, that I may zealoufly rife up against my felf to revenge your offended Justice; and that to appease and satisfie it, I may suffer my present Sickness, not only with patience, but with pleasure, alacritie, and gratitude. Strike me, O my God! scourge me, burn me, wound me,

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cut me, and kill my Body, so you pardon my Sins, and spare my Soul in erernitie. In hope of which happinels, all sufferings shall seem fweet to me, as proceeding from your paternal hands; and I here disavow all expressions of complaint, which the violence of my disease may hereafter draw from my tongue, but not from my heart, which is wholly refign'd to my dear Lord's will and pleasure. Nor will I care to be informed how long I must lie languishing in this my infirmity, or whether Death shall in this battel be defeated, or become victorious over my life: No, my Lord! I absolutely leave the disposal of my body, foul, and all that concerns me, to your divin will and pleafure; and defire nothing, as to my life and death, but that the short remainder of my life may be spent in loving you, serving you, and fuffering for you; and that whenfoever you shall fend Death to cut it's thread, my Soul may be found ready prepared for her happy eternitie. In the mean space, it matters not whether I am cherished, or contristated; I will endeavour to be indifferent to either, fince I deferve not the one, and my Sins render me worthy of the other. Your innocent Son, O Eternal Father! who suffered not (as 1 do) for his own fins, was deferted by his Disc ples, and even by your felf also: and shall I, after this example, expect from men

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any affistance, tenderness and compassion? I only beg of you, (my bountiful and compassion on at Creator!) some small communication of that Spirit, wherewith your patient son, my sweet Saviour suffered, that so uniting all my pains to his Passion, they may acquire the dignitie, (which their own nature denies them,) to be acceptable to your divin Majesty. Whose sacred Name be praised by me and all creatures for evermore.

Demands to a sick person, at the receiving of the Viaticum, or Extream Unction; or at other sit times.

Do you firmly, heartily, and humbly believe all the Articles of Faith, and all the holy Scripture, according to the fense of Catholick Doctors, and Definitions of the Church?

2. Do you deteft all Superstitions, Schisms, and Herefies, condemn'd by the Church?

3. Are you glad and defirous to die a member of this true Catholick, Apollolick, Romin Church; in the Faith taught by our Lord Jefus, and participation of the holy Sacraments?

4. Do you acknowledg that you have grievoully offended God your Creator, who hath been so bountiful unto you; and are you forry for all your fins, ingratitudes, negligences, omissions, commissions, lost time and oppor-

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tunities?

tunities, rejected Inspirations.

5. Do you ask pardon of the divin Majefty, and all your Neighbours whom you have any way offended, disedified, contristated, wronged or scandalized?

6. Doth your forrow for all these things, proceed, not so much for fear of death, hell and runishment, as for the offence, displeasure and dishonour of God, whom you should have

loved above all things.

7. Are you fully resolved by Gods Grace and affishance, (If you out-live this sickness) to amend your life, and rather to leave, lose, and suffer any thing, than to offend God; And do you desire life only to this effect, that you may better serve him?

8. Do you wish you could love God with as great sinceritie, as the blessed saints do in heaven, and as the most perfect souls do upon

Earth ?

9. Have you perform'd such Penance, made such restitution, done such Satisfaction to God and man, as your Confessor hath enjoyned you; or are you content and ready to do it?

10. Do you recommend your felf to the prayers of the bleffed Virgin Mary, of your special patrons, and in particular of your good Angel Guardian?

1.1. Do you distrust, disavow, and renounce

all your own merits, vertues, and perfections; and trust to be faved by the mercies of God, and merits of your dear Redeemer?"

12. Do you render hearty thanks to the divin Majefty for all his favours and bleffings; and especially for that of your Conversion and Vocation to his true Church and Faith: And also for all the Croffes he hath permitted to befall you, and even for this your present fickness in which you now languish?

13. Do you absolutely and entirely resign your felf to his facred Will and Disposition, for all time and eternity: and are you indifferent to fickness or health, to life, or death, to comforts or croffes, and to whatfoever shall be conformable to the divin liking and plea-

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14. If the Devil tempts you in matter of Faith; what will you answer him? I believe in God and his Church. Or, In matter of Despair? 'Tis true, I am a great sinner, and deserve Hell: yet my Saviour is my hope, my pledge, and my surety; and when God ceases to be good, and Jesus to be my Saviour, then will I cease to hope for Mercy, and not before.

15. But if your Ghoffly enemy continues to afflict, affright and terrifie you with the memory of your fins, Gods Judgments, and Hells torments, what will you do? I will

say, Live Jesus my Lord, and my Love; and I will put his death and Passion between me and them all.

any felf-frailty or surprisal, you should chance to fall and swerve from any of these good purposes and resolutions? I now declare it to be of no force for evermore: and I will by Gods grace return speedily to him again.

Other Questions proposed to a Penitent, languishing, and loving Soul, by her Confessor; to dispose her to a happy death, with her Answers unto the same; by way of a Dialogue between God and her. This is proper for more spiritual persons.

GOD. My Child! the last hour of thy mortal life runs now in the Watch of my divin Providence: This is the moment on which depends thy Eternity, Answer me therefore heartily, conscionably, and considently to these points which I shall here propose unto thee.

Soul. O my God! be you bleffed for evermore, and your facred Will be done in me, and in all your Creatures: Speak Lord, for your fervant hears attentively, and will answer fincerely, as in your presence, who d

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penetrates into the secrets of my heart: And I most humbly beseech your divin Majesty, that I may supply by my inward Will and Defires, what I am unable to express by my outward Words and Gestures. I confess and acknowledg my impersection, ignorance and unworthiness to speak to you, (My Lord, and my Maker!) or to be by you remembred or regarded; but hoping in your gracious assistance, I will humbly obey your commands.

1. Art thou willing to dy a member of my Church, at this time, in this place and com-

pany?

Omy God! I desire (even from my very heart) to dy a true Child of your holy Church, believing all that the said Church teaches, and am ready rather to lose my life, than leave my saith: As for all other circumstances of my death, I am altogether indifferent how, when, and where I shall live or die, so it be in your sweet favour and friendship, and according to your sacred Will and Pleasure.

2. Doth not thy Soul covet to be in my euftody and love; and to return to me, her

Center, Sanctuarie, and place of Rest?

This (Omy Lord!) is the earnest successful of your poor servant; For I well know I am safe and secure in your powerful Castedie;

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and if you love me, I am fure to enjoy you, because you never leave whom you love. O Rest, long expected, much desired, and frequently sighed after, when shall I enjoy thee? O my Creator! Let my soul repesse in you her Center; She was made for you, and she will never be truly quiet and content, till she return to you, and becomes united to you, her final end, and only selicity.

3. Dost thou not heartily detest all sin, all Error, all inordination of Will and Af-

fection.

I do, (most gracious Lord!) and whatfoever is any way contrarie, or displeasing ro your Divin Majesty; being desirous to have absolutely no Will at all, but only yours.

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Word. [2.] Thy last Wound. [3. Jahy. last Will. [4.] And thy last internal. Act of

Affection to me?

[1.] Sweet Jesu receive my soul. [2] Wound me with your Love, that I may be wholly yours. [2.] I give my self, and all to you, to whom all is due. [4.] I choose you for my God, and will be your bonds ave for ever: I desire nothing either for time or eternitie, but your only Will: Be you what you are, to wit, all goodness, all glorie, all happiness; and let me be what you will,

and as I may be most pleasing to you.".

tures? What thy Aversion from them? Art thou truly content to leave all, and to be left.

by all?

I cannot perceive (O my God!) that I am averted from any reasonable Creature, though I often feel my self upon light occasions moved with displeasure against some of your fervants, whose feet I am not worthy to kiss,) yet I now, even with all my heart, wish to them, and to all others in this life, as shall please you, and eternal felicity in the next.

Neither do I envy any ones happiness in any thing whatsoever, but humbly beseech you (my sweet fesu!) if it befor your own honour and glory, to bestow more favours, and greater blessings upon all your Creatures: And this I most heartily crave for those especially with whom I have had, or shall hereafter have any difficultie, and whom my nature is least inclined to affect.

Whatsoever inordinate affection I ever had, or now have, either to my self, or any created object, I do here, in your adorable presence, disavow, and utterly renounce; converting my whole heart and love to your sacred Majesty; and desiring to honour and affect all your Creatures in you, and for you

II

I am content (Omy God and All!) to leave all, and that all should leave and abandon me: only permit me to live under the shadow of your wings, and to have you always present with me.

6. Wherein dost thou most trust and con-

fide in dying?

O my Creator! In your infinite Mercy, and in the Merits of my fweet Redeemer Christ Jesus, is all my Hope and Confidence : And I humbly present this unspeakable. Treasure, I mean the Death and Pasfion of my Lord Jesus, before the Throne of your Justice (O my dread Soveraign!) as also the Merits and Intercessions of the immaculate Virgin Mary, and of all your glorious Saints. Lo, (my Lord!) this is all my Trust, Comfort and Confidence; here is all my Hope, Riches and Treasure; and in this I will rejoyce for ever; For of my felf, I am miserable, wretched, wicked, having nothing in my poor foul to adorn it, or render it grateful to your immense purity and infinit goodness.

7. (1) Half thou not greatly offended me?
(2) Doth it not much grieve thee? (3) If
thou couldst recal it, wouldst thou do it?
(4) Wouldst thou Confess all again, and
that in publick, if it were my will? (5) What
dost thou offer in satisfaction? (6) What Pe-

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nance art thou content to undertake? (7) Wilt thou ask pardon for all thy scandals? (8) If all hearts were thine, as they are mine, how wouldst thou dispose of them?

[1] Omost merciful Father! I confess I have most grievously offended your gracious goodness, and that I have often deserved Hells eternal punishments: but your Mercy hath spared me till this present, to the end I may become converted and live: Be you ever bleffed and praised by me, and all creatures for evermore. (2) I am forry and grieved to my very foul, that I have offended so good a God; and that there hath been fo great a dissimilitude in my foul with you, according to whose sacred image it was created. (3) Pardon me (O compassionate Father!) pardon your now repenting, returning, convertedisChild: for could I recal, undo, and cancel all the evil I have ever thought, done, or faid, I would furely do it, though the difficulty cost me my life. (4) And I would most readily re-confess all my fins, (though they are very many, and monstrous) in the presence and hearing of the whol world; if I understood by your Deputie, my Ghostly Father, that it were your will and pleafure. (5) Omy God! If you demand fatisfaction from me, which way shall I turn me? I will run to my sweet Jesus, and present

you with the precious merits of his most holy and painful life, and of his most cruel and shameful Death, and of the Queen of Heaven, and of all your Saints, in full fatisfaction for all my offences. (6) As for Penance, Pehold my weak body, and languishing Soul, inflict upon them what punishment you please; only spare me for Eternity. (7) I befeech you, (0 my ever bleffed Creator!) by the Passion of your Son Jesus, and the intercession of his Mother Mary, to pardon all the evil example, notorious scandal, and bad counsel which I ever gave to any person: And I heartily ask pardon of all them, who have received any harm by me, either in body or foul; humbly begging of you, (sweet Jesu!) to forgive and wash away in your precious blood, all those spots, which by my fault they have incurred. (8) O the only beloved of my feul! had I the disposing of all hearts, I would most freely bestow them all on you: nor would I permit them to be implayed so much as one moment of time in any other exercise, than in loving, praising, and magnifying your facred Majestie.

8. Dolt thou not ardently defire to Love me, to See me, to Enjoy me, and to Please and Praise me, as my blessed Angels and Saints

do in Heaven ?:

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Omy Lord! I defire above all things, (1) To love you, for your own fake, because you are most worthy to be beloved. (2) I long. and languish to see and enjoy your beautifying countenance; but my own unworthiness tells me, it is an over-high Presumption, therefore I humbly refign my felf to your holy Will. (3) Yet (O gracious Creator!) fain I would praise and please you as those hay py Choristers do in Heaven.

9. (1) Why art thou afraid to dy? (2) Did not I dy for thee? (3) And-wilt not thou dy for me? O my dear Soveraign! When I reflect upon my finful life, I tremble at deaths memory and approach: But (O dear-Jesu!) when I consider your infinit merits and mercies, I am comforted, I become confident, and I remain content to dy whenfoever it shall be your good pleasure, because you being my God, fuffered death to give me eternal Life.

10. How long art thou content to ly languithing in fickness, and after death to remain

punished in Purgatorie?

Even as long as it shall please you, (my Lord and Lover!) for in Sickness, in Death, and after death I wholly refign and abandon my felf to your facred Will and Disposition.

II. [1] Have I not been bountiful, liberal,

and loving to thee? (2.) Hast thou well requited this my love and liberality? (3.) What thanks and benedictions dost thou give or desire me? (4.) At least what do I deserve from thee?

Omy Lord! Your Liberality, Mercy, Goodness, and Love to me, (your most ungratefull and ungracious vassal,) hath been excessive, immense, unmeasurable: and alas! I have never requited the least of your benefits by any faithfull service, fervent affection, or sin-

cere gratitude.

But now, (O my Royal Bonefalter!) behold I here (1.) render you all the humble thanks, benedictions, and praises I am able. (2.) I heartily wish it were in my power to praise, honour and love you, with that purity, fervor and affection, as you deserve, and I desire. (3.) Since I know my self to be altogether uncapable, to pay what I owe you; therfore I beseech you to pay your self out of your own infinit stock of mercy, and your Sons immense treasure of merits. (4.) Your self (O my Soveraign Lord God!) is your own praises, and this I offer up unto your divin Majesty.

12. How much did I suffer on the Cros? (2.) For whom? (3.) What moved me to it? (4.) What did I thirst after in dying; and crying Sitio? (5.) Compare thy pains with mine; is there any proportion? (6.) will

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not all this move thee to suffer a little fickness and death for me? out I sud a subable straight

Omy dear Redeemer ! I am not able to conceive, much less to express the dismal torments you endur'd at your death. (2.) Yet I know, it was all to Redeem Sinners, and my felf in particular. (3.) And the only motive was the great affection you had to fave my foul, that I might Love, Praise, and Enjoy you eternally. (4.) I believe your Thirst was after my love and falvation; (5.) And I wish that mine may be after your only Love and Hondur. (6.) In thanksgiving for all which your love, favours and benefits; and because you are my God, I absolutely resign my felf to fuffer and die, when, how, and where it shall please your divin Majesty.

13. But what if thou art not of the number of my Elect? and that out of my fevere luftice I should send thee into Hell-fires?

Omy God! I remit my felf wholy to you: and were I affured of that fearfull separation from you, yet I would fill endeavour to love you, ferve you, and adhere to you, during this my pilgrimage on earth, with all possible diligence, fincerity and fidelity.

14. Dost theu not much desire in dying, to have the fruit of the Sacraments, and the presence and prayers of thy Ghostly Father,

and of my holy Church ?

This

This (O my dear Lord!) is my most hearty desire: but I preser your blessed Will before both, I care not how suddenly Death may seiz on me, so it finds me not unprovided.

All this (which is by me spoken and answer'd to my Lord and Saviour, with perfect use of Sence and judgment) I will by his divingrace never revoke or deny; where and

howfoever I lead and end my life;

Of all which, I take for witness my Lord God himself, (in whose presence I am) and the whol Court of Heaven; humbly offering up these my desires, intentions, and resolutions, to the Throne of the divin mercy, to be there ratisfied consirm d, and perfected, by the merits of my dear Redeemer Christ Jesus, and by the intercessions of his and my blessed mother Mary; and heartily begging the assistance of the whol Church, both Militant and Triumphant, for the full and perfect performance thereof.

Bleffed be my God for ever. Amen.

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Protestations to be made by the sick perfon; either Vocally, if he able, or els Mentally, being distinctly read and suggested unto him.

+ In the Name of the Bleffed Trinity; Father, Son, and Holy Ghost.

I (N.) wretched and miserable sinner, do Protest before Almighty God, (who sees the secrets and sincerity of my heart) before you my good Angel, and all the Court of Heaven; and also before you my Ghostly

Father, and Friends here present:

1. That I have a firm, constant, and settled will and defire to die in the true Catholick. Faith and Church, wherein all the Saints are departed: understanding and believing all the Articles of my Faith in that sense and meaning, which my holy Mother the Catholick Church, the Spouse of Christ, and Pillar of truth, bath, and doth propose them to be understood and believed.

2. Also I protest, that I do with all my heart and soul detest all the fins of my life past, humbly beg ardon for all my Commissions against God, my Neighbour, my self, in Thought, Word, and Deed; and for all

my Omissions in observing the precepts of God and his Church, [the Rule and Constitutions of my Profession, the works of mercy either spiritual or corporal; as also for having abus'd the Sacraments, refus'd Gods grace, rejected his inspirations, neglected his vocations, been careless in the custody of my heart and senses, scandalous in my life and manners, tepid in tending to perfection; and generally for all my fins, scandals, dis-edifications; and for whatfoever I have any way offended my Creators divin Majesty and goodness. Humbly beseeching him by his own infinit Mercy, by the Merits of my dear Saviour Christ Jesus, by the Intercession of the powerfull Virgin Mary, and by the Prayers of all the Angels and Saints, that he will be pleas'd to supply all the defects of my Sacramental Confessions; and that now at last he will furnish me with grace and strength to produce this one Act of true and fincere Contrition; Omy God! be mercifull unto me'a Sinner; in the pronunciation whereof, I could be content my heart would break afunder with grief and forrow for having offended so infinitely amiable a Lord and Lover.

3. Also I protest, that I do heartily forgive all such as have ever any way offended, burt or injur'd me; and that I most humbly crave pardon of all them whom I have any

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way knowingly, or ignorantly offended, hurt, injur'd in words, in deeds, or by my bad example: offering my felf ready to make them full and ample fatisfaction to the utmost of my

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4. Also I protest, that I am altogether uncapable to render worthy thanks to the divin Majesty, for his infinit favours, bleffings, and benefits, from time to time, in general, and in particular, bestow'd upon me his undeserving, unworthy, and ungratefull Servant; wherefore I do befeech the bleffed Virgin, iny Powerfull Mother and Patroness, and all the celestial Citizens, to supply this my defect with their more perfect acts of perpetual praises and thanksgivings. O that I had now as many tongues and hearts, as there are creatures in the Univers, stars in Heaven, sands in the Sea, atomes in the Air! how willingly would I employ them all in my Creators and Redeemers praises for evermore; I likewise render most hearty thanks to all such as have confer'd any corporal or spiritual benefit upon me, and to fuch as have instructed, admonish'd, corrected me; to all such as have and shall help, affist, and comfort me in this my fickness, beseeching the divin Goodness, to give them eternal rewards for their Christian and Charitable endeavours.

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. Alfo I protest, that by Gods grace, I will die free from all despair and doubt of the divin mercy: For though my fins are many and enormous, yet I know my Creator is more ready to shew mercy, than I am to demand it : and that one drop of his dear Sons precious blood shed upon the Cross, is abundantly sufficient to redeem me and all mankind; fince therefore all that is required on my part, confifts in bringing a fit disposition to receive his grace and mercy: and that I have at this present, a firm defire to dispose my self accordingly, and to ferve him, love him, honour him for the time to come, with all possible fervour, fincerity, and fidelity, I will cheerfully, confidently, refignedly, remit all to his facred Will and Providence.

6. Also I protest, that if through fear, faint-heartedness, want of judgment, extremity of pain, or any other accident or occafion what seever: I should fall (which God of his infinit mercy forbid) into any such doubt or despair, or into any thought, word or action, displeasing to my dearly beloved, and ever honoured Lord and Maker: I do now at this present, being in full and persect sense, utterly renounce it, recal it, reject it.

7. Also I protest, that if (the divin providence

vidence to permiting) I should have any wicked temptation of whatfoeverkind and nature) fugge fled unto me by my sworn enemy, during the whol time of this my infirmity, or in my last Agony: I will not yield the least affent thereunto, either tacitly, or expressly, either by signs, or by gestures: and I do now for then revoke, annul, and abhor any such thoughts, temptations, and suggestions, being desirous, and resolved to adhere only to God my Creator, so long as any breath shall remain in my body, and to be faithful

to him even til my laft gasp.

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8. Also I protest, that (fince my good God hath promised to give his grace to all such as do what lies in them to get it, and that his gate of mercy is never that against an humble and contrite foul:) I do confidently hope, and hopefully defire, and defitoufly expect, to have both grace in this world, and glory in the next, by the merits of my bleffed Saviours bitter Passion, and by his holy Mothers and Saints powerfull intercession; whose prayers I beg, whose happiness I dongratulate, whose perfections I emulate, and to whom I do now for the hour of my death most humbly supplicate, that they will then obtain for me a lively Faith, a constant hope, an ardent Charity, a couragious Fortitude, a profound Humility, an invincible Patience,

and

and all such other Vertues, as will then be most necessary for me; saying to them (now for then) with heart and mouth.

O all you glorious Angels and Saints of Heaven; especially you, O facred Virgin mother of Jesus, and you my particular Patrons N. and N. and you my good Angel! intercede for me in that dreadful hour, that I may depart this World in my Greators grace and favour.

9. Also I protest, that though the weakness of my nature be so great, that I even
abhor suffering; yet in Spirit I embrace this
Cross, this Sickness, these pains, as tokens
and pledges of the divin favour and affection: and do submit my self to live and dy;
and suffer in what measure and manner
shall be most conformable to his holy pleasure
and honour.

my Creator, who made it of nothing: to Christ my Saviour, who redeemed it with his blood: to the Holy Ghost, who espoused it to himself, and sanctified it in Baptism: protesting, that when in my last Agonie, I shall be unable to employ my tongue any longer in praying and praysing the divin Majesty, I desire still in mind to be firmly united unto him:offering (now for then) my Agony, my Sweats, my Susterings, to be joyned

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and united to the bitter Agony, bloody Sweatings, and dolorous Sufferings of my dying Saviour Chrift Jesus, for the remission of my Sins, and for his eternal glorie: whose holy name be sanctified, whose prayses be celebrated, whose Will be performed in Earth, as it is in Heaven, by me, and all creatures for evermore.

Exercises for the time of Sickness.

THE best and easiest Exercise for a sick person, is a frequent repetition of pithy, pious, and fervent Ejaculations, Acts, Aspirations, and Elevations of his Soul to God, be they never fo short, plain, and fimple: let him therefore make use of some of these Acts following, relishing them silently in his heart, or fweetly breathing them forth of his mouth, without any violence, or over-binding himfelf to long attention.

I. Alts of Contrition.

Soveraign Goodness I how it grieves me to have offended you, were I again to act over my life, upon the Earths Theater, how warily would I walk in your presence : Omy Lord! I utterly detest all my past fins, and humbly acknowledg that I justly deserve

these present pains and punishments; but O spare me for Eternity.

Let him frequently (during the time of his Sickness) make this (hort Act following of true Contrition.

O my God! For your own fake, whom I love above all things, and because Sin is most displeasing to your divin Majesty, I heartily deteft all my impieties, humbly demand your pardon, and promife to amend all that is amifs.

Xergiefor a fick - 170 00 2. Alts of Faith.

Pelieve, Lord! and neither doubt, nor dispute of any thing that you have revealed, and your Church defined, If I err in my belief, (Obleffed Father, Son, and holy Ghost) yourfelf hath deceived me, who have confirmed my Faith by so many wonders and miracles, which could be wrought by none, but your felf: and fince all deceit is far from you, furely all errour is far from me. Richardus a So. Victore, lib 1º. de Trinitate. cap. 2. I believe Lord! help my unbelief.

I believe that you are most just, and that fou have all right to chastife me with this

present fickness.

I believe that you are infinitely powerful,

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and can cure or kill at your pleasure.

I believe that you are supreamly Good, and will do in me, for me, and concerning me what is best for me.

I believe that you are Soveraignly merciful; and that you will pardon my fins, protect me from my Ghostly enemies, and bring me to your self; by such means, in such manner, and at such time, as is most pleasing to your own divin will and liking.

3. Acts of Hope and Confidence.

My God! the only defired of my foul! I most heartily confess and acknowledg, that you have provided for me in so convenient a manner, both in prosperity and adversity, in health and sickness, in body and soul: as no other wisdom, but you only (my sweet Lord and Maker! the increased Goodness, and wife Disposer of all things!) could have effected.

To you therefore, (O my God and my All!) I commit my felf and all to be disposed of now and ever, as shall be most agreeable to your own honour and glory, and most conformable to your eternal, just, and equal will and providence.

I hope, (Omy Soveraign Lord God! that this moment of pains and sufferings, will be

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foon changed into an Eternity of happiness and comfort.

I trust that my now languishing and dying body, shall be one day raised to glory, impas-

fibility, immortality.

I cheerfully expect to have this poor imprisoned soul of mine, called up to see, enjoy, and contemplate your amiable and beautifying countenance for evermore.

4. Alts of Love.

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Son to me; and behold I give him again to you, together with my whol felf, and all that I have, am, and can; my Love, my Life, my Liberty, my heart, my Soul, to please and honour you for all future time and

Eternity.

Omy Lord! Hove you heartily: and (during the short remainder of my life in this world) I will serve you faithfully; not so much of obligation, as of Election; not so much for my own comfort and profit, as for your will and pleasure; not for the delight I take in your loving service, but for the defire I have to please you: not as a servant, bond-slave, or hireling, but as a Free-man loves his Friend, as a Child his Father, as a Spouse her Bridegroom: not only out of gratitude for received benefits, but also and chiefly because

you are my God, of infinit perfection in your felf, and of infinit affection towards me.

O God of Love, and Love of my Soul! what do I degre in Heaven, or expect from Heaven; and what do I long for upon Earth; but you, the only object of my affections, the only aim of my pretentions, the only defire of my heart, the only delight of my spirit!

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Come, O my bleffed Lord and Lover! and take full possession of my Heart and Soul: transform me into your love, and conform me to your will. Let your will be the only defire of my heart, and let your Love be the only life of my Soul, and lease of my life; that when I leave to love, I may cease to live, &c.

Take examples from CHRIST in his Agony.

Oneeds drink of this bitter chalice, (endure this long and tedious fickness, suffer these sharp and severe torments,) your holy will be done.

From Job on his Dunghill.

Ithe bountiful bestower of all blessings, and you may justly withdraw, revoke, and retake them at your own will and plea-

fure; be you bleffed and praifed for evermore,

From S. Paul, prostrate on the ground.

Lisyour holy pleasure? behold your poor fervant ready to accomplish it.

Afpire frequently to God, and resign up all willingly to him in this or the like fort.

When I mafter of all Bodies and Souls, I would presently give up to you, (Great Lord of Heaven and Earth?) all my right and title; and were it in my power, I would make of each body an instrument to please and praise you, and of all souls as many Paradises to lodge and love you.

Come what will, (Om) Creator!) Lwill place my hopes in your infinit mercy, and in your Sons abundant redemption: And my perpetual Song shall be, O Lord be merciful to me a sinner! Blessed be my God for all and in all: Live Jesus, by whose death I live, and

for whose love I am willing to die, &c.

O when that I take as much pleasure in suffering, as I have done in sinning! O that I could entirely resign my whol self, body and soul, in life and death, for time and eternity, to be disposed of according to your divin will and pleasure?

O that I could in every moment of time

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pronounce with heart and tongue, Live Jesus only, whose will be accomplished, whose name be sanctified, whose praise be published in all, by all, above all, &c.

6. An Act of Purity of Intention.

Ome to serve you only, redeemed me to love you only, and now inspir'd me with a will and defire to please you only, during all the remaining days of my life: And behold, my hearty and humble defire is to serve you, love you, and please you, purely, perfectly, perseverantly.

Reform therefore, I befeech you my finful life, conform my stubborn will, Deiform my similter intention, change and transform my spirit into yours; that all my thoughts, words, actions, pretensions, and these my present pains, ufferings, and sickness, may be presented to your facred Majesty with such purity, perfection and perseverance, as your Love deserves from me, and mine desires for you.

7. An Heroick Alt of highest merit and efficacy; containing a Contrast between the Soul and her Creator: Which being made devoutly at the beginning of any dangerous sickness, and frequently iterated during V 4

ring the intervals thereof, must needs afford exceeding great comfort in Deaths last hour and Agony.

O My God, my Lord, my Creator! from whom, by whom, and in whom, I and all things live, move, and have a being! I rejoyce at what you are, as if it were all mine; and I offer what I and all creatures have and

are, as being all yours.

Behold, (O Heavenly Father!) I your poor Child and unworthy creature, do here with all possible sincerity, submission and devotion, make this present Contract with your sacred Majesty, to be your faithfull servant and bondslave for evermore, intending hereby that each remaining moment of my life, and all that is within me, without me, about me, may henceforth incessantly bless and praise your holy Name, and accomplish your most just and holy will in all things whatsoever.

And for this end I do now enroll this Oblation, Donation, and Refignation of my whole felf to your divin Majesty, in the very Center of my Heart and Soul; with such Intention, Force, and Efficacy, as you (O my allknowing Lord God!) can comprehend to be the very best, which I your poor creature am capable to perform, without any reservation,

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restriction, or contradiction whatsoever. I desire also, (Omy Greater!) to make this Contract with your facred Majesty, in the best manner, with most proper words, in the fittest tearms, and with such fignificant clauses and conditions, as it ought and may be performed.

In Confirmation whereof, I produce as mitneffes, the facred Virgin Queen Mary, my Angell Guardian, my particular Patrons, and all the celestial Citizens; humbly imploring the assistance of their prayers, for the performance of this my hearty Oblation of my whol self purely and entirely to your divin Majesty, which I beseech your infinit goodness and mercy to receive from my hands and heart, and to seal it in Heaven, that it may be there warranted and confirmed for evermore.

And because the necessities, frailties and infirmities which accompany this my Pilgrimage, (and which will probably most of all overwhelm me in deaths Agony) permit me not (according to my desire) to be always employed in your prayses: therefore I now prostrating my self before your Throne of Mijesty; (whom I reverently Adore with the greatest assection that you, (Omy Lord God!) know may be given by any creature; and to whom I Offer, in supply of my own

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unworthiness, all the ardent affections, mental excesses, supernatural jubilations, and amorous unions of all devout souls in Heaven and Earth, (as though I felt them all in my own heart) humbly express this my present sovenant, Contract, and Agreement with you my Soveraign Creator, Father, Son, and Holy Ghost, in this manner.

That as often as I finall, either interiourly of exteriourly, either in heart filently, or with my tongue verbally, think or fay any of these things following,

I Adore, I Thank, I Offer, I Resolve, I am Sorry, I Desire, I Resign, I Believe, I Hope, I Love, O my Lord, O my fest!

And so passing no further shall there end. My intention is, to make as perfect an Act of Adoration, Thanksgiving, Oblation, Resolution, Contrition, Petition, Resignation, Faith, Hope and Charity, as is possible for any creature to make.

And I do now for then declare, denounce and testifie, that my will and desire is, (whenfoever I shall think or pronounce any of the words aforesaid) to make, exercise, and perform all the Acts contain'd in this Book, 1

time of Sickness.

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in our Spiritual Conflict and Conquest, in our Book intituled JESUS, MARIA, JOSEPH, in all the devout Books that ever were, or shall be written, and which the Blessed Virgin, Angels, and Saints do, and

shall do in heaven, for all eternity.

Receive and ratifie (most gracious Soveraign!) this my humble Act, Contract, and Covenant, as to all and each one of its branches and members, and whatsoever is therein explicitly and implicitly included, receive it as a pledg of my hearty desire to serve, praise and honour your divin Majesty, purely, perfectly, eternally. Receive it once for all, which I wish to present unto you every moment and minute, to produce as often as I breath, and to iterate as frequently as any Act can possibly be repeated and multipled: And I invite and conjure all the celestial Spirits and faithfull Souls, to sacrifice unto your facred Majesty more perfect holocausts of praise and benediction for evermore.

In this manner, a pious Soul may incessantly praise and please God; and with little labour acquire much merit: For having orce sincerely made, (and daily, weekly or monthly repeating) this Act, according as it is here largely described; it may hourly be pratisfed with great ease and facility, by the meen

Exercises for the meer direction of the mind, and simple reflection of the spirit towards God, upon all occasions, and in what sever company and employment.

OF all other Devotions, the use of a Crucifix is chiefly to be recommended to a fick person: Kissing it, Embracing it, speaking sometimes to the Cross, sometimes to the Crucifix, sometimes to his own soul. Nothing is more easie, nothing more pious, nothing more profitable: For in the contemplation of that sacred object, you may with great facility adore, praise, bless, thank, invoke the divin Majesty, and admire his infinite mercy, love, and liberality; in this or the like manner as his holy Spirit shall suggest unto you.

O holy Cross! O deep wounds! O sacred Blood! O cruel Sorrow! Dear Lord, at how dear a rate have you bought me? O sweet Jesu! be unto me a Jesu! Let not the soul perish, which cost you so great a price! Destroy not your own workmanship! Lose not your own

labour, pains, and passion.

O Jess! You are my Friend, and my Physician: my Lord and my Love: my Portion and my Possession: my Peace and my Patience: my Light in Darkness; my Heal h in Sickness; My Comfort in Sadness;

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my Plenty in Want; my Life in Death; my Heaven in Purgatory; my God and my All, for Time and Eternity.

A larger Exercise in Contemplation of the Grucisix. Fixing your Exercises the Crucisix, or taking it reverently that your hands, and humbly embracing it, with an ardent desire to honour, imitate, and conform your self, as far forth as God shall enable you to the last thoughts, words, and affections of your dying Saviour: Read (or cause to be read) this following Exercise, leisurely, distinctly, and devoutly; ruminating upon each point, and relishing every as piration and affection.

The first Consideration.

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A LI Christs actions are our Instructions; and as his life is the prime exemplar of holy living, so his death is the perfect pattern of happy dying; which he exhorts all Christians to imitate, saying; Take up your Cross and follow me.

our sweet Saviour in our life, manners, and conversation? Let's (at least) arrive to imitate him in his death; by taking patiently this present Cross which he layes upon

our

our shoulders, and following him cheerfully to

Mount Calvary.

O Jesu! my Redeemer, and the worlds Saviour! how happy are they, who are enabled by your grace to imitate your vertues; who defire to live only for you, and are ready to die with you; who live in your friendship, and die in your favour.

O glorious Son of God! You were Incarnated, and Crucifi'd for my ungratefull foul: O that I might be martyr'd and crucifi'd for your fake; to the end I might be conformable to you in dying, though I have been so unlike to

you in living.

O'my dear Saviour! though my Soul is not forc'd out of my body by such a violent death as yours; yet imprint in it, I beseech you, such sweet thoughts and affections, as you felt when you died for my sake.

The second Consideration.

JESUS dy'dwillingly, patiently, refignedly.

O my God! give me health or fickness, give me life or death, give, me what-foever you please; not my will, but yours be done.

o Jesu! By vertue of your perfect refignation to the divin will, strengthen mine in

Deaths.

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Deaths Agony. Behold, I bind my felf to that blefled conformity of yours to your heavenly Fathar, and in union thereof; I most willingly embrace the design you have over me, be it for life or for death.

Omy Saviour! You being Gods innocent Son, dy'd in the flower in your age: and shall I defire long life: who am a suner, a rebel, a criminal? I yield, Lord! I yield, and submit to Deaths summons. Farewel Earth; farewel world; farewel this Vale of tears and miseries! Heaven is my happier home; Paradise is much more pleasant and a greable; and Death is my way to it.

The third Consideration.

JESUS pray'd for strength, succour and courage in his Deaths Agony.

OMy Eternal Lod and Lover! Behold your poor child encompass'd with miseries and calamities on every fide, knowing not what to choose or desire, but only the accomplishment of your most just Will! O forget not your creature in this greatest necessity.

You are graciously pleas'd (O compassionate Creator!) to take pity upon the fowls of the Air, and beasts of the Earth, and to

fuccour them in time of their need: O refule not your favours to a Soul stamp'd with your facred image and resemblance, but pity me, succour me, comfort me, and protect me from the hands and power of my Enemies.

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out, my fest! my glass is almost run out, my senses fail me, my strength decays, my breath is almost spent? O do not you forsake me, (dear fest) when all things

els shall leave and abandon me. bhow leve

The fourth Confideration.

JESUS dying, wept for my fins, and pray'd to his Father for their pardon.

Offensible of thy saviour alone be fensible of thy sinfull condition, and remainst thou insensible of thine own? O Jeful I will surely weep as well as you; and O that my Heart could cleave in pieces with sorrow for all my impieties.

O my God! It grieves me to have offended you: you, being what you are, an infinit, essential, immense goodness! Ah! wretch that I was! were I again to begin my life, how differently would I lead it from what I

Lave don?

I have grievously finned against you, my

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good God, I humbly acknowledg it, and heartily crave your pardon, and hopefully offer up to your Throne of Mercy the tears, prayers, and fufferings of your beloved Son my fweet Saviour Jesus, for a supply of my want of forrow and contrition.

The fifth Consideration.

JESUS dying, pardon'd his enemies, lov'd them, pray'd for them.

O Jesu my Saviour! In honour of this your fervent charity, I freely forgive all them who have ever offended me in my whole life time.

It now heartily grieves me that I ever hated them and were they here present, how humbly would I embrace them, and beg their pardon?

Give them (O my God!) your Grace in this

world, and your Glory in the next.

The fixth Consideration.

JESUS amidst his cruel sufferings, and in deaths Agonie, conform'd himself absolutely to his Fathers will.

O Jesu! I desire not to be freed from my pains; but to be furnish'd with panence

ence to endure them as long as your providence shall be pleas'd to prolong them.

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I wish neither health nor sickness, neither life nor death; but all I aim at in time and eternity is the full accomplishment of your most just and holy will: choosing rather to obey you, than to be exempt from suffering. Is it your divin pleasure I shall lie thus languishing till Dooms-day? Omy Lord! it is also my will and pleasure: Will you, that I die presently? Omy God! I most willingly accept it, even at this instant.

be your sweet Name and Providence, for all the sufferings, sicknesses, calamities I ever endured since I had a being: Receive them (0 Lord!) together with these afflictions I now feel, and those I shall feel at the departing of my Soul out of my body, (which I humbly unite to them of my dear Saviour dying on the Cross,) for the expiation of my crimes, and

in fatisfaction for all my impieties.

The seventh Confideration.

JESUS dying, Look'd upon, and discours'd with his sacred Mother, and S. John.

Incomparable, Powerfull and Compassionate Virgin! Mother of Jesus, Mother er

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Mother of Mercie, Mother of power, Mother of all mankind, and my Mother, by my particular choice and election! I now humbly and earnestly call and cry unto you, to deliver me (by your prayers and patronage) from my dreadfull enemy, to obtain for me pardon and remission of my sins, and to affilt me in my last passage, conflict, and agonie.

O ye heavenly Spirits, and holy Saints! Noble Angels, Glorious Apollles, Triumphant Martyrs, Sacred Doctors and Confesfors, Pious Widows, and Pure Virgins! who securely possess that happiness to which my heart and foul incessantly aspire: Intercede for me, that I may also be with you a happy

sharer and partaker.

O Bleffed Saint N. ! whose name I receiv'd at my Birth, and in my Baptilm . Let me receive your fuccour at my Death, and in my

Agony, O my good Angel-Guardian, my honor'd Prince and Protector! Be pleased to affist now your poor feeble and fainting Pupil: Stand by me, O valiant Champion! fight for me, and defend me from the fury of my now most busie Enemy, and conduct my departing foul to its eternally prepared habitation.

adT' die in it. O that I might breathe out

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The Eighth Consideration.

JESUS dying (with Head humbly iaclined) adored the facred Trinity.

Adorable Father, Son, and Holy Ghoft!
Sacred Deitie! Undivided Trimitie! You are my Creator, and I am your creature; You are my Lord, and I your fervant; you are my dread Soveraign, and I your Victim and Sacrifice, confecrated to your only Majesty: You have all absolute power and dominion over me, and I have no power of my self.

I humbly Adore your divin Greatness, Power, and Soveraignty, and heartily Confels my own Weakness, Poverty, Nothing.

Alas! How strangely have I hitherto forgotten, mistaken, misunderstood the world, my self, and all sublunary things? My eys are now open'd, and I perceive my self to be a poor, wretched, dying Creature.

The Ninth Consideration.

JESUS died in an Extafie of divine Love.

Aliv'd in your Love; yet, let me (at least) die in it. O that I might breathe out

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my Soul in an Extalie of Sacred Love; and that my last figh in this world, might be an ardent Act of pure, persect, and extatical affection!

Live my Lord Jesus! Ever happie, ever triumphant, ever glorious, in your own divin

Essence, Attributes, Perfections!

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o my God, and my All! Nothing more but your felf! Ah when shall my languishing Soul see you, embrace you, enjoy you? When shall my whol employment be to praise you, love you, be united to you, uninterruptedly, incessantly, eternally!

The Tenth Confideration

JESUS dying, recommends and refigns his Soul into the hands of his heavenly Father.

I Nto your hands, O my Lord! I also recommend my spirit: You, (O heavenly Father!) are its first beginning, and O, let it
sweetly return to you, as its final end and only
felicity! I am all yours (O my merciful Creator!) by all manner of titles; and behold I
give my felf to you in all manner of ways;
O do not now reject me, but receive me, posfels me, and take me totally to your felf for
evermore.

O how it now grieves me, to have given

Exercises for the

454 my Soul to any other than your felf, (O my Soveraign Lord and Lover 1) to whom it on-

ly appertains?

Oh! how earneftly doth my Soul defire to be diffolved, that it may come to you, (my fweet Saviour!) Yet not my Will but yours be don, in this and all things whattoever! Let it be (Lord Jesus!) how; where, and when you shall be best pleased t

When the fick Person feels his strength begin to decay, let him commend his Soul to his Creator in thefe following ancient Prayers of the Church.

My Soveraign Lord God, whose mercy is infinit! O glorious Trinity, Father, Son, and Holy Ghoft, who are Goodness it felf! Have mercy on me, a miserable sinner. O most loving Father! take pitie on your poor Child, and forfake me not in this my last and greatest need.

O fweet Saviour Jesu, Son of the living God! I befeech you by the vertue of your most blessed and bitter Passion, grant me your Grace, give me a pardon of my fins, and vouchfafe me a portion of your Glory: I

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chalenge not (dear Lord!) a place in your Heaven, for any worthiness of my own ments; for alas! I am but dust and ashes a but; for your Passion's sake, whereby you were pleased to redeem me miserable man, and to purchase Heaven for me, at the price of your precious Blood. I beseech you therefore, Of Jesu my Saviour! by your sufferings on the Cross for me, especially at that hour when your blessed Soul left your Bodie, have mercy on my poor Soul at the time of her departure.

When the sick Person draws nearer his end, he is chiefly to make use of short and pithy Aspirations of Love, Desire, &c. As for Example.

O My Lord! I love you, I love you, and wish I could love you more.

As the fainting Hart defires the refreshing Fountains, so doth my Soul thirst after you my Saviour.

I thirst, Lord! and you only can quench

my thirst.

Lead my poor Soul, (O my all-powerfull Creator!) out of this loathfom prison; that it may love and praise you for evermore.

when shall I come to live and lodg in

O ye bleffed Quires of Saints and Angels! who perfectly enjoy God, and unweariedly intone his Eternal praifes! when shall I come to love and laud my dear Lord with you?

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er, pitie and compassion! Be you now to me a mother, and take care of your weak

child.

O my glorious Patrons! be pleafed now to remember me, to affift me, to pray for me.

O my good Angel! pitie me, protect me, comfort me, frengthen me in this hour of my

Agonie.

Take courage, my poor Soul! take courage; Eternity comes on, our miserie and sorrow will soon have an end, and our peace and plentie is beginning without end.

Frequent these in the time of your health, that they may occur easily to your memory in the time of your Sickness: And then ruminate them sweetly, quietly, and discreetly, according as your Soul shall relish them without violence, eagerness, or anxiety.

An Exercise of holy Dying, consisting of four Acts.

Our things are requisite to dye well: 1. A spirituall Death to all creatures. Strive then (O my Soul!) to deny thy felf in all things, & to dye to thy felf,& to the whole world in love & affection, that thou may it live to God only, who alone can comfort thee in dying, & content thee after death. Thou wilt find it no trouble to leave, what thou dost not inordinately love. And what is it thou fo lovest? find it out, and forfake it; leaving that and all, to find one and all; and aspiring often : What do I hope for in heaven, and what do I look for upon earth? O my God, & my All! be you all mine, and let me be all yours; and let all other things go which way they will.

2. A cordiall and profound humility. This gives the greatest grace to the living, and comfort to the dying. Proud spirits are always in extreams : either they dye blindly presumptuous, or Death opening their eyes, they fall into despair at the fight of the their miserable eftate. O my Soul! humble thy felf, fince thou halt nothing to be proud of; for alas! what were thou before thy late receiving of a being? What halt ty. thou which proceeds not from thy Creators bounty? Why then art thou proud

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of it, as if it were thine own? What haft thou receiv'd which thou hast not abused! What finfull Soul would not have been a Saint, had it receiv'd fuch favours as thou hast misimployed, and buried? How long ere this might'ft thou have most justly been burried head-long into Hell-fire, for thy pride and impiety; fince the damned spirits, who there are and shall be eternally tormented, finned once only in Pride, and thou fo often; fince they had fomething to be proud of, and thou no thing; fince their fin was only in thought, and thine also in word and work ? O my God! I acknowledge Hell to be my Center, and the place which is proper for the entertainment of fo perverse a wretch; and fhould you fend me thither, you are Just, and righteous are your Judgments. will adios some

3. A firm confidence in God. Let not Humility hinder your Confidence in the divine mercy and goodness; for by this token, it will be eafily known to be falle W and ill grounded. Yet trust not in your own merits, good works, good life, good will : but [1.] in the infinite goodness fug and mercy of God. [2.] in the abundant thou Merits and Redemption of Jesus. [3.] in his sweet promises of pardon and prote-

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ation. [4.] in the prayers and patronage of your Mother of Power, and particular Patrons. [5.] in the custody of your good Angel. [6.] in the participation and union you have with the Church Militant and Triumphant. And, (Omy Soul!) is not this enough? Lord! I am yours, I trust in your mercy, and if you kill me, yet I will still hope in you.

4. An entire Resignation to the divine will and disposition in all things for time and Eternity. O my Soul! this is the Act of acts at the dreadful hour of Death; and, O my Lord ! I offer up my felf to endure all pains, difgraces and desolations in this life; and to fuffer all punishments in Purgatory, and in Hell it felf (if your Justice will have it fo) in the next life : not reflecting what shall become of me, either in this my fickness, or in my life, or after my death, ot but leaving all to your facred Will and sweet disposall.

When the fick person is in his last Agony.

The Prieft, or Charitable afsistants, should eft suggest unto him some of these devout words, ant thoughts, and considerations.

TAke Courage, (dear Christian Brother, or Sifter!) fuffer patiently for a little while that you may be hap py for all eternity.

2. Christ Jesus dyed for you, and be

you content to dye for him.

3. Though your fins are great, yet

greater is Gods mercy.

4. Though your tongue is put to filence, yet let your heart speak affectionately to your sweet Saviour. O Jesu! your will be done. O my Lord! I love you, I adone you, I thank you, &c. And I beseech you, (0 my mercifull Creator!) that every sigh, every thought, every eye cast up to heaven, may be acceptable to your sacred Majesty, according to that irrevocable covenant, contract, and intention, which I formerly made, and here humbly renew, in your divine presence,

When the Agony is of long continuance, it may be very profitable, comfortable, and convenient, to read over the Passion of our Saviour, or some passages thereof, so it be done, 1. Discreetly, without troubling or disturbing the sick person. 2. Distinctly, not in an over-high tone, loud voyce, or eager precipitation. 3. Devoutly, to move his affection. 4. Deliberately, and with certain pauses and interruptions; staying upon such points and passages, as may touch, pierce, and comfort him, As for example:

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A Re you desirous (my dear Brother!)
to entertain your departing Soulwith the memory of your dying Redeemer? Lift up then your heart sweetly and
quietly to your Saviour, whilst I shall recite what he did, said, and suffered for
your sake.

The Passion of our Lord Jesus Christ, accor-

ding to S. Luke, Chap. 22.

[V. 15.] With desire I have desired to ear this Pasch with you, before I suffer. Mark these ardent and affectionate expressions of your dear Redeemer: He hath still for you the same love and desire; and his will is, that you shall celebrate this Pasch with him eternally in his happy Paradise.
[V. 19.] This is my body which I give for you: If your blessed Saviour, hath given you his Body, give yours to him, and be content in your sufferings.

dome, that you may eat at my table. O comfortable sentence! Tis for you that this Kingdome is prepared! Pass to it cheer-

fully, couragioufly, confidently.

[Vers. 33.] O my Lord! I am ready to accompany you into Prison and unto Death. O the admirable courage of Sc. Peter! say you the same, and you will dye resignedly.

X 3 [V. 40.

[V. 40.] Pray, that you may not enter into temptation. Reflect upon these words; and since this, is a time of temptation; elevate to God your heart, that you may be delivered.

Behold a rare example: Do you imitate it in desire and affection, and permit not your spirit to be born down with the suf-

ferings of your body.

Chalice pass away from me; yet not my will, hut yours be done. O how comfortably should you repeat this prayer of your agonizing Saviour? speak it in your heart, and unite your thoughts to those of your sweet Jesus.

[Vers. 44.] Being in his agony, he prayed more ardently. Behold Jesus in the same condition with your self. Pray then, pray

heartily, ardently, perseverantly.

[Vers. 44.] And his sweat became like drops of blood, trickling down upon the earth. This bloody sweat will wash away your sins, sweeten your pains, and smooth your palage to Eternity.

[Vets, 47.] Judas came up to Jesus, and Jesus kissed him. Comfort your self in Christs kissing Judas: Ah! shall not you hope to obtain his kiss of peace in heaven,

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[Vers. 61.] Jesus tooked back upon Peter, after he had denied him. O sweet words! and can you doubt but that Jesus beholds you, lying now upon your death-bed, humbly adoring him, heartily confessing him, and ardently loving him?

These and the like devout and pithy restections and applications may be made upon the reading of the Passion: which surely cannot but afford much comfort to the agonizing person; and edification to the assistants.

Holding the Crucifix before him.

Done your dear Seviour, dying on the Grofs for you; and trust in his infinite merits and mercies.

Kiss these facred Wounds; hide your self in these boles of the Rock; and rest here secure against all your enemies deceits and stratagems.

Offer up the death of FESUS to his eternall Father; and defire that yours being thereto united, may become plea-

fing to his divine Majestie.

Say with the Publican; Omy God! be

mercifull to me a finner.

Cry out with the Blind man, O Jefu! you Son of David, take pity upon me, Luk, 18. 36. X 4 Pro-

Profess your Faith with S. Thomas, O

my Lord and my God.

Animate your Hope to say with me: I hope I shall soon see him in Heaven, whom I now contemplate fastned to the Cross.

Excite your Charity with S. Paul: I defire to be diffolved, and to be with Christ.

Address your self to the Eternall Father, with the words of dying Jesus: O my Father! into your hands I commend my Spirit.

Prefenting him with a bleffed Medall.

Is this Medall with a lively Faith, constant Hope, servent Charity, hearty Contrition, and pure Intention to obtain a plenary Indulgence: and say internally with a sincere affection, JE. SUS MARIA.

When the sick person draws so near towards bis death, that no further applications can be made to him, let the devout Assistants charitably pray for him, in this or the like manner.

O Most compassionate Jesu! Take puy upon him.

O Jesu! the Redeemer, Lover, and

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Life of Christian Souls: bave mercy upon bim.

O Jesu! the sweet Comforter of all desolate and distressed sinners : comfort, en-

courage, and ftrengthen him.

O holy Mary! the Refuge of finners:

pray for bim, but some moy ni sometime

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O Mother of Mercy! Mother of Grace! Mother of Jesus! Mother of Power! Pity him, protest him, defend him, a sift him, in this his greatest extremity.

O glorious Saint Joseph, the nursing Father of Jesus! and Virginall Spouse of

the Virgin Mary! pray for him.

O Angelicall Spirit! who have been hitherto his faithfull Guardian! Do not now abandon him, but conduct his foul to its prepared place of eternall rest and happiness.

O all yee holy Saints and Angels! and you St. N. his speciall Patron, receive him

into your happy company.

O Jesu! be you unto him a Jesus and save

A Prayer to God the Father.

O Father of Mercies, and God of all comfort! we most humbly address our petitions to the Throne of your divine

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vine clemency in the behalf of this our languishing Brother, befeeching you by the immensity of your Mercy, and by the infinity of your Sons merits, to pardon his sins, to mitigate his pains, to arm him with patience, to surnish him with perseverance in your grace and love, till his last gasp, and then to receive his departing soul into your paternall care and protection.

A Prayer to Christ Jefus.

Cifully pleas'd to suffer an ignominious death upon the Cross, for the Redemption and Salvation of mankind, we most humbly beseech you, to interpose the Sweat of your Agony, and the Blood of your Passion, between the severe Justice of your Eternall Father, and the grievous sins and offences, of this your poor servant: And deliver him in this hour of his Death from all such pains and punishments, as he may fear to have justly deserved.

A Prayer to the bleffed Virgin.

Sacred Mother of Jesus; By that Iword of sorrow which pierced your.

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your tender heart, when you flood byyour dear Son hanging on the Cros. heard him uttering his last words, and beheld him giving up his Ghost: We befeech you, to affift also this your dying Child, whom his Brother Jesus recommended then and there to your peculiar care and custodie, faying ; O Woman behold your Son. Turn your Eyes of pitie and compassion. towards him, (O bleffed Mother!) in this his extream misery and affliction; and leave him not in this his last and greatest necessity; O Clement. O pious, O sweet Virgin Mary.

If the dying person continues long in his Agony : Recite for bim the Litanies of Loretto, as they are fet down in our Book, Jesus, Maria, Joseph, Page 163. We fly to your Patronage (O Sacred Mother of God!) &c. with the second prayer for a happy death, pag. 170.

When the Agonizing person is ready to expire.

Depart, O Christian Soul! depart in of God the Father who Created thee; In the name of God the Son who Redeemed thee; In the name of God the Holy Ghost who espoused thee; In the name of the Angels, Archangels, Thrones, DomiDominations, Principalities, Powers, Cherubins, and Seraphins; In the name of the Patriarks, Prophets, Apofeles, Martyrs, Confessors, Monks, Heremites, Virgins, Widows, and all the Saints of Paradise, Let thy place be this day in peace, and thy habitation in the holy Sion.

O God, of infinite Goodness, Clemency and Sweetness! who are graciously pleased, (out of the greatnesse of your Mercy) to pardon repentant finners : Behold this your poor creature, with the Eyes of your wonted pity and compassion, and grant him the generall pardon, which he most heartily desires, and we most humbly beg for him. O Lord! redress the losses, repair the breaches, remit the offences , which he hath contracted through humane frailty, or diabolicall temptation, and let this member for whom you mercifully spilt your facred Blood, be happily united to the body of your holy Church.

We recommend you (our dear Brother, or Sister!) to Almighty God, and remit you to his care and custody, whose creature you are: hoping, that when you shall have paid to nature the tribute of death, you shall return to him who is the

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Authour of your life. And we most humbly and heartily beseech his Divine Majesty, that at the instant of your Souls departure out of its imprisoning body, the heavenly Quires of Angells may receive it; the holy Colledge of Apostles may meet it; the triumphant Martyrs may accompany it; the glorious Confessours, Virgins, Widows, and all the celestiall Citizens, may joyfully conduct it to the happy vision and fruition of sweet Jesus in his eternall Kingdome.

O. Divine Jefu! The Lord of our lives, and the love of our Souls! We befeech you by that ardent Charity which mov'd you to become man for us: By the price of your Blood which you pour'd forth for us : and by the merits of your death and paffion which you endured for us: that you will be graciously pleased to let your goodness, mercy, and pity ap-pear in the person of this your poor servant, who is now fummoned to leave this world, and to come before you, his dread Judge and Soveraign: Dispose his Soul (Dear Jesu!) and prepare it for this great triall : Suffer it not to quit its body without a true and hearty contriction for its fins, and a faithfull and filiall conversion to you its Saviour, Visit him him, clear him, and comfort him with that efficacious grace, wherewith you are wont to purifie, justifie, and fanctifie repentant sinners. Deal with him in mercy (Ofweet Redeemer!) as you did with the good Thief; and encourage his languishing heart with the like cheering words, This day thou shalt be with me in Paradise,

At the very time (as near as may be gueffed)
of the fouls departure out of the body, say,

Subvenite Sancti Dei, &c. As in the Roman Rituall.

Paragraph 12.

Some devout Prayers for the Souls departed.

A Prayer to God the Father, for the foul newly departed.

O Eternall Father! whose nature is goodness; and whose work is mercy! cast your compassionate Eyes upon the poor Soul of this our departed

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Brother or Sifter N. [or, upon the poor Souls, suffering in Purgatory]: and remembring it to be your own creature, redress its miseries, remit its punishments, release it from its imprisonment.

Receive, (Ogracious Soveragn,) the fuperabundant sufferings of your Son lefus, for a full fatisfaction of your divine Justice: and for his dear fak, pardon this your poor servants past impieties, forget his frailties, and cancell all his omiffions,

commissions, and ingratitudes.

. I humbly acknowledge (Great Lord of heaven and earth!) that if you look only upon his deferts, he must needs be a long time the object of your severe anger and rigoursbut if in mercy you will be pleas'd to look upon Jesus his Redeemer, and to apply to him the merits of his bitter Death and passion, you will soon free himfrom all his miferies, and bring him to the enjoyment of your eternall felicity.

a my God! That I were capable to fatisfie your Divine Justice, in the behalf of this poor Soul, for whom I now petition your Mercy : how willingly would I exact in my own person, that which detains him in Purgatory ! And though my unworthiness may hinder this defired effect, yet fuch is your Good-

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ness, (O my gracious Soveraign!) as that I may hope to have my will accepted, and my petition granted, and this poor Soul pardoned, succoured, delivered, and speedily admitted to praise, love, and honour your sacred Majesty, with the rest of your celestiall Citizens for evermore.

To Christ Jefus.

Jesu! the Saviour of our Souls, whose inclination to doe good to poor mankind, is so great, that you often press him to ask, and promise to grant his petitions: Receive I beseech you this prayer, which I most humbly present to your Throne of Mercy, in behalf of [this my departed Brother, or Sister] the souls

suffering in Purgatory.

Redeemer!) that it is a Thing bought with your Blood, design'd to your glory, intended to be a co-heir with you in your heavenly Kingdome. Look upon it, (fweet Jesu!) as the noble conquest of your Cross, and the sacred Trophee, torn by your power out of the Devils clutches; and as such a thing, afford it some solace in its suffer-

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rings, and free it from those flames, fetters and prisons, which hinder it from enjoying that glory whereunto your mercy hath predestinated it, which your Passion hath purchased, and which your good-

ness hath prepared for it.

If the tears of Mary and Martha, did' so pierce your tender heart ; that they obtained the raising of their dead Brother Lazarus out of his Sepulchre : Be not less favourable and flexible (O dear Saviour!) to thefe my fighs, tears, and prayers, which I now pour forth before you, for the Soul of my departed Brother (or Sister.) Speak only the word, (O all powerfull Redeemer!) N. come forth of those Flames; and Purgatory will render you a most prompt obedience, and the delivered foul will eternally magnifie your mercies.

To the glorious Virgin Mother.

Most humbly salute you, Great Queen of Heaven and Earth, Glorious: Mother of FESVS., Powerfull Advocatrix of mankind, and Compagionate comforter of the afflitted! These bleffed Titles embolden me your unworthy fervant, to beg your affistance for the poor Soul

of

[of my departed Brother,] now fuffering (as I probably both fear and hope) in the place of Purgatory; and to petition you, that you will be pleased to employ the Power, the Priviledg, and the Friendship you have with your dear Son my Saviour, in his behalf, and for his release, comfort and pardon.

Consider this suffering Soul, as by your Son redeemed, and by your self beloved; and since you have interest in the salvation and joy of the souls purchased with the price of your Sons precious Blood; take pity upon this Soul, longing to behold your Son and your self in your glory, and to sing forth your praises with the blessed Saints for all eternity.

To S. Iofeph.

Faithfull Steward of Gods facred Family! Worthy Guardian of Jesus and Mary! Great and Glorious Saint Joseph! Permit me to make my most humble addresses to you, in behalf of this poor Soul, suffering in the slames of Purgatory. It burns with an ardent desire to enjoy God, and to behold

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you in your heavenly glory; but the Decree of divine Justice, detains it from this desired happiness; be you therefore pleased, O Just Man! to interpose your pious intercession for the cancelling, or (at least) for the moderation of this severe Edict.

You formerly freed Jesus and Mary, from Herods cruelty; free now this Child of Jesus and Mary, from the pains of Purgatory, and obtain for him a speedy deliverance, that he may with you and your dear Spouse Mary, praise, honour, and enjoy Jesus for all eternity.

Paragraph. 13.

A most devout Exercise of Confession and Communion, applied to the Souls suffering in Purgatory.

When your charity towards your departed Brethren and Friends, shall invite you, (O pious Christian,!) to apply the fruit of your Communion in their favour: You may do well to entertain your self during that whole day, 476 Devotion applied

(set apart for that boly purposes,) in such acts, exercises, and thoughts, as are proper for that subject: As for example:

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At your awaking in the Morning.

Magine you hear those poor restless, and afflicted Souls, making their moan to you, and exciting you with their ordinary complaints; (Miseremini, miseremini, saltem vos Amici! O Friends! take compassion upon us! And doe you answer them with a Requiem aternam dona eis Domine, & lux perpetua luceat eis. O my God! who have mercifully given me rest this night, and light this morning; give eternall rest, and eternall light to these poor souls

Being cloathed, and placed on your knees to Adore the Divine Majesty; you may thus pour forth your heart before him.

Sacred Trinity! I here most humbly prostrate my self, and these poor Souls in your presence; Offering up for them to the Throne of your mercy, all my this days actions and devotions: and particularly my Consession, Communion, and the Indulgence, which through your Mercy, I hope to obtain, Uniting them

is. to the Souls in Purgatory.

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them to the merits of my dear Redeemer, of his bleffed Mother, and of all the glorious Saints of heaven: And befeeching your infinite goodnesse, to accept of these my weak and unworthy endeavours, for satisfaction of their punishments, for so lace of their sufferings, and for their speedy admission to your beatifying presence.

Going to Confession.

Magine [1.] That the Sacrament of Penance is the Purgatory of this world, where you are to cleanse your Soul by the Fire of Contrition, & Flames of Charity, not onely from its fins, but alfo (in some measure) from the punishments which by its fins it hath deserved: that being thus pardoned and purified, it may be more capable to affift those Souls which suffer in the Purgatory of the other world. [2.] That if it so pleased the Divine goodnesse, as to lend one hour of time to the Souls in Purgatory, wherein they might merit and doe penance: how zealoufly would they make use of this bleffed remedy? how fincerely would they Confess their fins? how faithfully would they perform their duty ? [3.] That many poor Souls suffer now most severe punish.

nishments in Purgatory, (and even in Hell it self), for one only sin: and what doth your self deserve for so many? or what must you expect, unless you endeavour to make some timely satisfaction during this life?

Returning from Confession.

Dmire the Divine favour, mercy, and goodness in your behals: which is so great, that had he done the like to the damned, before their departure out of this world, they had been all Saints in Paradise. [2.] Perform your enjoyned penance, humbly, punctually, and with an ardent desire to satisfie the divine Justice for your offences.

Hearing Mass.

the Altar. Think how all Purgatory begins to rejoyce, in expectation of the fruits of this great Sacrifice. Joyn your heart, affection, and intention with his; Offering up with him the same Sacrifice, in memory of Christs Passion; in Thanksgiving for his favour conferr'd upon the Souls of Purgatory, in that they

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13. to the Souls in Purgatory.

departed this life in his grace and love; and in fatisfaction for the punishment due to their fins.

At the Confiteor.

Form an Act of hearty Contrition; and weigh how highly it grieves the faithfull fouls departed that they ever offended the divine Goodness.

At the Kyrie eleison.

CRy out for Mercy in their behalf, by the same repeated petitions to the sacred Trinity.

At Gloria in excelfis.

O My God! That these poor Souls were now also consorted with your Angelicall Quires, to chaunt forth with them these happy Canticles of your eternall glory.

At Credo.

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Make a profession of your Faith; protesting you will never swerve, one tittle from that belief wherein all the 480 Devotion applied

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the Saints, and Souls in Purgatory departed.

At the Offertory.

Renew your Oblation, intention, petition, for their succour, solace, detwerance.

At Sandus.

NOt onely the Angels and Saints of the Church Triumphant, but also the souls of the Church suffering, intone this glorious Trifagion: With whom I most humbly Adore, Praise, and Magnifie your faocred name, O Holy, Holy, Holy, Lord God of Sabbaoth. Oincreated, ineffable, eternall Sanctity! Increase this day the number of your heavenly Quirifters. Let heaven and earth be full of your Glory : Heaven receiving new inhabitants; Earth procuring for them this happiness. Ofanna; O that the same song might now Eccho forth at their entrance into Paradife, as it did at my Saviours entrance into Je rufalem.

At the Elevation of the facred Hoft.

O Eternall Father? Look upon your beloved Son Jesus: and for his dear

dear fouls

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13 To the Souls in Purgatory.

dear fake, take compassion upon the poor fouls, for whom we petition you.

At the Elevation of the Chalice.

Merciful Creator! Let fall one small drop of this precious Blood upon Purgatory, to quench its ardors, and comfort those distressed souls, for whom it was spilt upon the Cross, and are the cross.

At the Memento for the Dead.

My Lord! look in mercy upon the Souls [1.] Of my Parents, Kindred, Friends, Benefactors. [2.] Of fuch a particular perfon. N. [3.] Of fuch as have been mort charitable in praying for the departed. [4.] Of fuch as are left uncomforted, unremembred, unpiay'd for. [5.] Of fuch as fuffer most, or who should (according to your Juffice,) remain longest in their torments. [6.] Of such as are in the first and next place to be released. [7.] Of such as lastly entred. [8.] Of fuch as most loved Jefus, Mary, and Joseph. [9.] Of such as suffer there, upon my occasion. [10.] Of them, to whom you shall be mercifully pleas'd to apply this my Communion. [11.] Of my own Soul, as if it were already departed out of my body; humbly conjuring you (dear Jefu!)

by the Water and Bloud which gush'd forth of your wounded fide, and heart, in your Passion; to pity me at this present, and to permit me to advance here the payment for fuch punishments, as I should hereafter pay in Purgatory.

At the Pater Nofter.

Repeat it with the Priest, as a most efficacious prayer to obtain si coour for the Souls suffering in Purgatory.

At the Communion.

Take fuch Acts and Affections, as are most favoury to your spiritual gust; and most beneficial to the souls for whom you intend the fruit of your Communion: Asfar example

An Alt of Faith.

Firmly believe, that I here receive my both dear Saviour Christ Jesus: Who both can Thus and will give me the effect of this facred Communion, which is eternal life; and not only to my felf, but also to those poor suffering Souls, for whom I intend it.

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An Att of Hope.

O What good things do I hope to receive by this present Communion? I hope for my self, I hope for these souls; and I hope for no less than God himself and his everlasting life, love, and glory.

An Act of Love.

Love you, (O infinitely amiable goodness!) And I defire that these Souls may speedily be translated to the fruition of your beatifying presence, that they may love you more perfectly for all eternity.

An Att of good Intention.

Approach now to this bleffed banquet (O my God!) to glorifie your facred Name, to unite my felf to your divine goodness, to render the merits of your Passion efficacious, both for my own soul, and for theirs to whom, and I humbly apply the fruit thereof.

In Communicating.

Say for your felf and them; Into your hands (O Lord!) I commend my Spirit.
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O how fweet will my Purgatory feem unto ad me, being thus placed in your faored hands, O Jefu,my life and my love! Let me live and dye in you: and when you descend into my Soul, let the effects of your goodness de scend also into the prisons of your Justice, to deliver those faithful fouls, who defire nothing more than to fee you, love you, and praise you with your Saints and Angels in your eternal glory.

After Communion.

Mongst all the Acts of Devotion you produce, (and which are elsewhere prescribed); be still mindful of the Souls in Purgatorie: as for example :

Adoring your Dear Saviour, seated now in the midst of your soul; do it (as it were) in

the company of those holy Souls:

Entertaining your self with him; say:

F you love me, (fweet Jefu!) as I cannot doubt but you do ; love also those poor touls, and bestow upon them such good things, as your love defigns for me, &c.

Thanking him.

fire, that those souls may also praise him with you in their prison, and he admitted

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admitted speedily to praise him more per-

Petitioning him, Jay.

Olife, and a happy death; And I beg for these souls, an application of your Merits and Passion; and of the effect of this Plenary Indulgence, which I hope to have this day gained, and which I here most humbly offer up in their behalf to your sacred Majesty.

At the end of Mass.

Receiving the Priests blessing; pray unto the facred Trinity, that he will be pleas'd to bless these suffering Souls, created to his image and design'd for his glory: and say, Ahmighty God bless you, The Father, and the Son, and the Holy Ghost. Amen.

During the remaining time of the day.

Let all the Objects which occur, all the Actions you do, and all the Employments you undertake, ferve you as so many Memorials to minde you of your own death, and of theirs, who are gone before you. As for example:

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Entring into your Chamber.

Think of the dismal dungeon wherein those poor souls are, by their Creators just Judgment, detained.

Seeing the Fire.

R Effect upon their Flames-

Eating and drinking.

R Emember the bread of Tears, which is their only food and nourithment.

Converfing with others.

Onlider they have none but cruel Divels for their ordinary Companions.

Washing your hands.

Think how this flesh of yours must chortly become the food of worms, and the subject of corruption.

Briefly, let all the objects of your fenses, ferve you for as many Images of your Death: The Sun you behold, the Air you breath, the Celefial Orbs, you admire, may firly

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¶ 13 To the Souls in Purgatory. 487

put you in minde of the darkness of Purgatery, of the splender of Paradise, of the glory of Heaven; whereof your poor suffering Friends are yet deprived.

Hearing the Clock strike; say for them, Requiescant in pacesfor your self, Eternity

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Let your Jaculatory Prayers of this day, be either concerning theirs or your own Purgatory; O Lord! give rest to the departed. O Jesu, the God of my heart, the desired of my soul, the object of my affections, the end of my pretentions! grant I may live in your grace, and dye in your favour.

If your leiture permits; you may imitate this easte and efficacious devotion of some pious persons; saying a pair of Beades for

your departed friends in this manner :

Taking in hand your Ordinary Rolary, and forming your Intention: Begin with a Creed; Then say Our Father upon each of the great grains; and upon each one of the lesser grains; say: Pie Jesu Domine, dona eis Requiem. Amen. (that is,) O compassionate Lord Jesu! give them rest. Amen.

In the Evening.

Aving examin'd your Conscience; endeayour to produce a most fervent Act

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of.

depart out of this world. And go to bed as to your grave; faying: Ah! the Vanitie of all worldly riches, greatnesses, and glories! You must shortly be included in two yards of earth! &c. Into your hands, O Lord! I commend my Spirit, &c.

Two excellent profits, which all pious Christians may draw, from this charitable practife of praying for the Souls in Purgatory.

Vous lacelatory

The first profit is; That remembring these departed Souls they can hardly forget their own approaching death: and consequently will be moved to make some time-ly preparation for that great action, where upon depends their whole Eternity.

The practise hereof may be reduced to

First, Question your self in this fort: Were I now presently to depart this world upon deaths Summons: am I im a condition to appear before Gods Judgment Seat? What dost thou answer, (O my soul!) what couldst thou wish to have done? Fall forthwith to settle thy self, and all that concerns thee in order to thy death; and never cease till thou case

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13 To the Souls in Purgatory. 489

fay with S. Paul, Nihil mihi conscius sum: Through Gods goodness, I finde no guilt in my Conscience: My heart cannot upbraid me of any horrid crime, which I have not endeavour'd to deface by Contrition, to discover in Confession, to do penance for by Satisfaction: My foul detests all that is opposite to the love and will of my Lord Jesus.

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Secondly, Habituate your felf in the Exercile of fuch A Its, as you would and thould practile in the article of your death : Taking therefore your Crucifix in your hand; fay. 191

1. Well! I must dye : but when ? where? how? in what estate, circumstance, and condition ? all en's is uncertain, I accept therefore, (Omy Creator!) the Decree of my death, as from your divine Justice; and the uncertaintie of its execution, from your eternal Providence: Behold, I am readie and willing to obey your bleffed O dina ices, nordo I defire to live one moment longery than is according tolyour more just will and went without any interruption; professiall

2. I protest that I will live and dye in am absolute conformitie to the Catholick Faith; because you, my Lord God, (who are the prime and effential Truth,) have taught and revealed it.

3. I Hope in the infinitie of your goodpels; in the fidelitie of your promites, ho

the immensity of my Saviours metits: Etiamsi occideric me, sperabo in eum; Though you take away my Life, yet my Hope shall remain firm and constant in your Mercy.

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Love you (O aby at Ocean of all Love and perfection!) for evermore. Yes (my Lord and my Love!) I could heartily with that an Act of Seraphical Love might separate my Soul from my Body, that so it might become happily united to you, (its only beloved object) for all evernity.

offended you; because you are infinitely good: and I am content to dye; because I would be freed from all future occasions of offending you. Wherefore I here offer you my life, as a pledge of my Love; and I accept of Death, as a fit punishment of my offences.

6. O when will that defired day come, in which I shall fee you (my sweet Saviour!) face to face without any interposition; love you without any interruption; praise you

without any imperfection?

7. I acknowledge that Purgatory is too pleasant a place for the chastisement of my impicties; and were I adjude d thither till the last day of general doom, I were most mercifully dealt withal: yet (O my Creator!) to the end I may make a more honourable satisfaction.

4 13 To the Souls in Purgetory. 491

facisfaction to your facred Justice, by the merits of my sweet Saviour; I will endeavour to gain all the Indulgences whereof any one is capable in the Article of Death; and inparticular that which is obtain'd by pronouncing then the holy Name of Josus, which I defire may be the last word of my mouth, the last motion of my heart, the last figh in my soul. O Dear Josus! Let me dye with your sweet Name in my mouth, heart, and soul, and let my last breath eccho forth, Josus, Josus, Manen. O Bone Josus and me, Go.

8. O Bleffed Virgin Mary! mother of Mercy, mother of Power, mother of Jesus: Behold your poor child, and present my departing soul to your dear Son Jesus, Maria.

mater Gratie, &c.

9. O glorious S. Foseph! who expired in the sweet embraces of Jesus and Mary; Let me dye with you in their favour and affection: Santiffime Genetricis the Spinfi, &c.

Cuardian of my life, leave me not in the dangerous moment of my Death : Augete.

Santte Dei fit tibi cura mei.

End this Exercise with a generous Resolution to dye daily to your self, to the world, and to all things: and to live as you despreto dye.

The Second Profit is: That confidering the grievous pains they suffer; you will easily resolve to endure your Pungatory in this world: which was the ardent desire of S. Augustin; when he thus petitioned the divine Majesty: Purge me (O Lord!) in this life, and put me here in such a condition, that there may be no need hereafter of any purifying sire; that so I may be the sooner united to you, my first beginning, and my final end and felicity.

The practife hereof may be reduced to

these points following.

To punishment, which must infallily be paid, either in this world or in the next. Now our merciful Lord seems to leave the choice unto our selves, and to present unto us two Purgatorics: That of the next world, painful, long, siery, devoid of all comfort and merit: That of this world, easie, short, full of comfort, and meritorious of life everlasting. O my Soul! which wilt thou choose?

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13. To the Souls in Purgatory

in satisfying Gods severe Justice for our sins, by our own free actions: without differring it to the end of our lives, or depending upon the charity of others: O my sould! wert thou presently to depart out of this world; how many years of Purgatory must thou expect for the expiation of thy many and enormous offences? Resolve therefore to begin (even this day without any farther delay) thy Purgatory in this world, by endeayouring now to make satisfaction for thy sins.

things; which may ferre us for as many Purgatories, to cleanse our souls from their sins, and cancell the pains they have thereby justly incurred, its specific of the land of

The first is, To perform those works which are call'd Satisfactory, to wit, Almsdeeds, Fasting, and Prayer; uniting them to the merits of our Redeemers, Christ Jesus, Almsdeeds, satisfy the divine Majesty, by giving him our goods of Fortune: Fasting, by, consecrating to him the goods of our bodies: Prayer, by offering up to him the goods of our hearts and spirits.

our hearts and spirits,

Alms-deeds (says Tobias, Tob. 4.) free us
from Sin and Death; and suffer not a soul to
descend into darkness. (And in another place,
Tob. 12.) They purge our fins, procure us mer-

cy, and eternal life.

Fasting, which (under its notion) contains all forts of penitential actions, mortifications, and austerities, both voluntary and obligatory, opens Heaven-gates unto us (as holy Church sings in the divine Office.)

Tears extinguish the Fires and Flames which are prepared by his Justice to punish us for our offences; (says Chrysologus.)

Now the most efficacious Prayers are these.

(1.) The Sacrifice of the Mass. (2.) The Sacraments of Penance and the Eucharist.

(3.) The continual practise of the Act of Contrition; which served the pious Magdalen for her Purgatory at the seet of Jesus.

The Second is, To embrace all the Affictions, Croffes, Calamities, Sicknesses, and
Losses of this life; as so many purging Fires.
Thus the patient Job endur'd his Rurgatory upon his Dunghill, and in the fire
of fervent Charity, and faithfull Resignation, which made him break forth into
these expressions amidst all his sufferings.
Our Lords Name be ever blossed: As he
pleases, so all things come to passe.

of Vertue; as, generously to pardon your enemies; nobly to oblige them, who have disobliged you; couragiously to conquer that

Passion.

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Passion, which hath most power in your Soul: For, the pains you take, and the violence you use upon these occasions, will much contribute to the satisfaction for your fins, and serve you instead of your deterved Purgatory

The Fourth is, To perform such Works of Restitution, Charity, and Piety, in your ownperson, and during your life-time; as you desire should be done at the hour of your death: For by clearing your own accounts, settling peace in your own soul, and executing your own Testament; you will be exempt from the sear of suffering a severe Purgatory, through your Executors negligence.

The Fifth is, When you have perform'd all things, as your zeal to fatisfie Gods Justice hath suggested unto you, To have an humble sense of the no-worther value of all your own actions and endeavours; and thereupon, To address your self to the undrainable treasury of your Saviours merits, hoping to draw thence, (by the means of Indulgences) sufficient water for the walking away of all your offences.

These are the Five voluntary Purgatories of this world, by which if you here satisfie for your Sins, you may hope to avoid hereafter the necessary Purgatorie due to them in the next world.

Para-

Paragraph 14.

An Appendix containing feverall devont and efficacious Prayers; proper for the frequent use of all pious Christians.

A Prayer to our Lord Iesus, wherein we humbly acknowledge him for our Soveraign, and promise him faithfull obedience for the surve.

e chairne voltrown accounts,

Jesu! King of Kings! to whom all power is given in heaven and earth, as a most just reward for your most perfect Obedience! Your empire is out of the reach of rebellion, it dreads no dangers, and is free from the vicissitudes of Fortune. You want neither spies abroad nor policies at home to secure your Throne, neither war-like guards nor worldly greatnesses to procure you respect and encrease your honour, since whatsoever is requisite to be the Soveraign King of Kings, and the immortal and incomprehensible Monarch of heaven and earth, is in the depth of your own divine Being;

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and your own Nature necessarily involves a boundless jurisdiction.

Wherefore, O Jesu my Saviour! behold here proftrate before you, one of your meanest fubjects, offering unto your facred majestie as to his foveraign King, an humble tender of his most respectfull homage. I come, Lord! to renew that solemn Oath of fidelity which I took formerly in Baptisme; and to present you the key of my heart, hoping you will vouchsafe to enter in, take full possession, and make there your constant habitation. You, O all-powerfull King ! can foon make it fit for your own entertainment; having in this point (as in all others) an advantage over earthly Princes, to raise men from their dunghils, and render then worthy of their dignities . You, O great Monarch! chufing Saul for the King of your people, changed also his spirit ; calling David from the sheep-folde; made him a man according to your own heart; drawing the Apostles from their Fishing-employments, rendred them fit prea-chers of your Gospel. Why then shall not I with an humble boldness beg your entrance into my poor heart; fince I well know, it will at the same instant become a mansion worthy your Royal Majestic?

I am not fully fatisfied, O my Soveraign King I in being your faithfull subject, I de-

fire to be your Bondslave and Vastal : I will therefore no longer pretend to the least power over my felf, but all my future labours and endeavours shall be to acquire riches for your Royal majesty: Yes, my will is, that every child of mine, (to wit, all my works, words and thoughts) shall be henceforth born in the fame bondage of your love. O my foul! what higher honour can we have, than to live in such a flavery ? O my Saviour ! sweet is your yoak, light your burthen, easie your precepts, favourable your fetters, pleafing your authority, prudent your proceeds ings , paternal your providence to them who faithfully adhere to you. O how loving and liberal a Lord are you to such loyal subjects? Unhappy they who are none of this holy number; and ever magnified he your Mercy , which hath drawn my foul out of my enemies clutches to enroll her, your captive. Behold, Ony bleffed Redeemer: I acknowledge my felf, with much comfort and content to appertain particularly to you in quality of an absolute Bonds-man, by this your new right of purchase: but yet, O'my dread Lord and Master! I know not how to render you a Bond-flave's duty, and therefore beg of your goodness to teach me this great secret, and take from me that unfortunate liberty, which enables me to rebell against your Royal

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will and pleasure. Ah! my Lord! If you leave this my liberty to it's own nature; I shall soon leave off all Obedience to your laws: I shall quickly, alas! trample upon your Crown, sleight your Scepter, and use against your self all the goods, your bounty hath given me: My understanding will censure your Mysteries, my memory will forget your mercies, my fancie will feed upon fishly Images, my Will will love what you loath, my unruly passions, uncurb'd senses, brutish appetites will all bandy against your blessed Grace and my own reason: Finally, I shall glorie in being your enemy, and say, Who is the Lord?

Take from me therefore, I befeech you, 3 Jefu! the root of this dreadfull rebellion; command and compell my fliff neck and flubborn nature to submit to the blessed yoak of your law, and force me to be happy. Omost pleasing constraint, which renders me a copartner with your felf in your Royalty ! For you, O great and gracious King Jelu! are nothing jealous of your Soveraigntie, but you most liberally communicate it to your beloved subjects, defigning them to be all Kings inyour endless eternity : And is it possible, O my foul ! that thou fo eafily quitteft fo sublime a dignitie? Wilt thou be so filly, as to fall in love with thine own fhackles, that is, with thy

thy filthy fins of Ambition, Avarice, Revenge and sensuality? Ah! art thou not utterly confounded at thine own excessive folly: and wilt thou not yet perceive, how thy own errour brings with it a self-punishment? Alas! what is that thou lovest, what is that, which seems to content and comfort thee? What is it that pretends to secure thy soul in this shamefull servitude? On the contrary; what troubles, what torments, what solicitudes, what horrours, doth not each moment of time suggest to thy trembling spirit?

Shake off then with a manly courage, this fad and heavy yoak of Sin and Satan, and Submit cheerfully to that which thy Lord Jefus this day presents unto thee: A yoak, which is sweet and eafie, and which he himfelf will carry together with thee. Yes, O immortal, invisible, omnipotent King Jesu! I change Mafter even at this instant; and I make choice of you, to be henceforth my fole Lord and Soveraign. Behold not, I befeech you, how long I have staid in rebellion, but look upon the wounds your felf endured to win me to your Obedience. Reign in Heaven and earth , O Adorable Monarch! and rule particularly in my heart and foul; and let all rational creatures unanimously confess & acknowledge it their highest honour and happiness

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piness to be servants to the crucified King lesus.

A Prayer for the King.

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Your facred law, O Soveraign Lord God! doth not only oblige us to honour and obey our Kings, 1. Pet. 2. 17. (who are your lively Images, and whom you have feated upon the Throne to govern your people;) but also to pray for them, that under their conduct, we may lead a quiet and peaceable life in all piety and honestie. 1.Tim.2,2. And fince we are bound to pray for one another, as being all members of one felf-fame body, under one head which is Christ Jesus; our obligation is furely more particular to do it for them, upon whom (under your Soveraign providence) our temporal happiness depends; fince according as Princes are good or bad, prudent or unwise, their subjects are happy or miserable, and their Kingdoms flourishing or desolate.

Wherefore, O King of Kings.! We proftrate our felves before your divine Majestie, humbly imploring you to shower down plenty of blessings from your throne of mercie upon the present King whom you have been graciously pleased to put over us. Let the same hand of Heaven which hath so wonder-

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fully preserv'd him in his dangers, and more wonderfully reftor'd him to his Dominions be still powerfully stretch'd over his head, to defend him from all future conspiracies of his and your enemies. Give unto him (we befeech you) all fuch speciall helps from above, as are necessary for him in order to acquit himself of the duties of his Royal condition towards your divine Majestie and towards himself, and towards his people. Give him, (O Lord,) a cleer and folid judgement, to difcern Truth, with a ripe difcretion to distinguish it from falshood, and a vertuous courage to cherish the one and eschew the other. Give him a spirit of profound Humility, daily to acknowledge and adore your divine power, which can defroy his in a moment, take off his belt, and bereavehim not only of his Royaltie, but of his life allo at your will and pleasure. Let his care be greater to establish the spirituall Kingdome of your Son, which is the Church, than to enlarge his own earthly Territories. Let him duly and devoutly confult you in Prayer, and regulate his state-pollicie by the Maxims of Evangelical piety. Let Justice which you have put into his hands, reign in his heart, that so the good people under his power may be comforted, and the bad cor-rected, Vertue encouraged, and Vice exterminated, Piety prized and Profaneness dis-countenanced. Let him be to his people a partern of fanctity, and let him walk in the midft of his house in Innocency. Let him love and truft such, as have stood stedfast to the principles of Loyaltie and Religion, Building confidently upon this infallible Werity, That who fo are faithfull to God, are to to their King and Countrey. Furnish him with fuch Officers and Instruments, as may be a solace to him in his serious affairs, and neither feekers of their own profit, nor Pillagers of the people, but zealous in promoting their Princes honour, and impartiall in their proceedings to all others. Defend him Arongly against his open and known enemies, and discover timely all secret plots and conspiracies.

Finally, we beseech you, O Soveraign Lord God, be you his Tower of strength, and Shield of defence; send him succour from your celestial Sion, and lend a gracious ear to the prayers which we most humbly and heartily powr forth for him; that after he hash peaceably and prosperously reign'd over us here on earth, he may reign, and we with him, joyfully and perpetually in Heaven, through the merits of your dear Son-

our Lord and Saviour Christ Jesus.

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A Prayer, to be faid by one, who is upon making choice of a condition of life; begging light from above, to discern Gods Will, and his own good.

'Is the order of your divine Providence, O dread Soveraign of Heaven and Earth! that there should be in this great world feveral forts of states and conditions, to which you defign men by a choice known only to your all-knowing wisdom. You also affure us by your facred Word, that each one ought to remain in the condition to which he is called, Cor. 7. And there is no lawful calling which exclude's from your Kingdom, This moves me to prostrate my felf, at your feet and pour forth my heart here in your presence, hoping to receive some glimpse of light from you, (O true light, which illuminates every one coming into this world) Fob. 1. To direct me in this matter, which is part to me of highest importance, not only as to stre my temporal, but my eternal happiness. O diff my Lord, I humbly acknowledge my own war ignorance and simplicity; for alas! I neither services foresee the suture, nor dive so far into and my own dark interiour, as to distinguish A. whether the motions I there feel are rational or fenfual; and whether my perverse Nature opposing your grace, incline's me not to an election

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election which may endanger my falvation. The world and the flesh furnish me with plenty of fair and specious reasons, but I well confider they are dangerous Counfellors, and damnable are their maxims. Lord? lead me out of this labyrinth of irrefolutions; fince I refolye to leave my felf abfolutely to the conduct of your holy spirit, renouncing all my own ratiocinations, affections, inclinations, and interests; and willing nothing at all, but only what you will for me. Behold I am your fervant and the childe of your handmaid; fay only the word (O my loving mafter !) and your holy will shall be obey'd; lift me up or cast me down, it shall equally please me, so I may perceive cis your divine n conduct which disposeth thus of me your fe poor creature. I beg of you this only bleffing. . O my compassionate Father that you will please to prosper and fanchifie me in that s particular frate I fhall fettle in, giving me frength and courage to wade through all the difficulties I shall there meet with, and rewarding my perseverance in your love and r fervice in this world, with a crown of glory; and immortality in the next.

h A Prayer to be faid by one who is fall nitt I some great necessity, calamity, or misery.

our infallible truth affures us, O Sove-

our head fals off without your order : How then can I doubt, butthis fad accident befallsime, by the particular permission of your all-penetrating providence? I will not know the reason of this your proceeding; fince L acknowledge you, (Omy Omnipotent Cream tor !) colposes an absolute Empire not only oxer my goods; but over my dife; and that my; perfon is in your power as clay is in this hands of the Potter, to imprint upon me what form and put me to what use, your felf best pleaseth. You (O my Lord!) gave me health, wealth, peace, fame, firiends; children, profeering, &c. Which was a favour, I humbly confess, I did not deserve; you have now depriv'd me of them, which I humbly acknowledge to be an effect of your justice, fince I made not use of them as I ought to your only glory and my own eternal good. Your blessed will be done in me and all creat tures, is all the complaint I will make; beg- for ging your grace to imprint as well in my heart eth the meaning of these facred words, as I have foli the found of them in my mouth; that I may the joyfully, refignedly, and without referve life Submit to your facred disposall of all that and concern's me, and make use of your fatherly that vilitations to the increase of my Filial obe- to g diffice and affection. Let me forget what I of i have been in my former prosperity, and not got

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fear what I may be in any future advertity; cheerfully embracing my prefent condition, incellantly praising your sweet providence and peaceably expecting the eternal recomipence your felf hath promifed to fuch as full fer for your foke.

A Prayer humbly imploring the continugood use of it, in order to our evernal! happinefs to bas soniq ym

MAn, born of a Woman, (as your facted Word, O eternal Truth ! teaches us.) live's tut a short time, Job. 14. And duting this his short stay upon earth, is subject to many mileries. His life is a flower, which drie's up and dwindles away up in the fame day it is displayed: is a blast, foon past and dissipated: t'is a stream of water, which nimbly flides by, disappears, and never more returns: t'is a shadow, flying away assoon as g- formeds: is finoak, which as it rifeth, vanishrt eth: in fumme, t'is a meer vapour, having no ve folid confillencie and permanencie. This is ay the short, fickle, uncertain nature of man's eve life; and I ask you not (O great Lord of life, hat and death!) to change it for me; I only begg, rly that you will be pleas'd in giving me health, be- to grant me allo grace to make the right ule at Tof it to your glory and my own salvation, not for alas! I strall be little able to act for the fear Z 2

one or the other, when the rigour of a sharp disease seizes on the functions of my inward and outward faculties. Grant, (O my God!) that the curb of my holy fear may keep my bodie atwaies in good order, (least it being high in Resh should shake off it's subordination to the spirit,) that so I may employ it's ftrength to acquit my felf of my Christian obligations, and perform the several duties of my place and condition. Take from me, O Lord! all defire of superfluities, which ferve onlie to fatisfie the fenfes, and let me reft fully contented with fuch conveniencies as ferve for my lives ordinarie entertainment; till such time as you shall please to free my foul from this fleshlie flaverie, and accomplishing Redemption, by destroying all that is borrowed from the old Adam, and confummating my adoption in glorie; which I defire for no other end but to be no longer Subject to offend you, (my Lord and maker,) and that I may be happilie obliged and necessitated to praise& love you for all eternity.

ONe of the fecret judgments of your difine Providence, O Omnipotent Creator! (which I humbly adore, wit hout daring to divertito it,) is the permission of Heresies to spring up in such multitudes, as Weeds amidst the Wheat, in the field of Christianitie

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Fis for the conversion of these misbelievers, for the reduction of these firaid sheep, for the illumination of thee blinded Christians that we now present our petition to the Throne of your divine Clemency. Clear them, O Lord clear the understandings of these our brethren (for fo they arc, by participating with us of the felf-same Baptism) and recal them to the fafe fheepfold of your Universal Church. Give them, we befeech you, that Columbia fimplicitie, which is necessary to receive and retain the Faith of your Gospel; and that Christian infancy, which is not suspicious, not litigious, not apt to dispute and judge, not puff'd up with any felf-opinions Let them fee and admire the beautie of Catholick vel rities, by an inward light penetrating their understandings and captivating them to the obedience of Faith and the Church. Ingrave in their Wills the love of your Truths, and diffipate all these impostures wherewith their deceived Teachers entertain them in the has tred of our facred my steries. We have enough disputed, written, preached; be you now, O divine Doctor ! the concluding Umpire of all our controversies. Speak effectualty to their hearts, O'all-penetrating spirit! and open them to hear your voice and to admit of your Inspirations; and having fill'd them with the feed of your faving Faith, thut them and

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feal them with your grace, lest the Birds of prey smarch it a way. O Soveraign shepheard! re-unite these wandring sheep to their true Paulice these wandring that we may with one heart and mouth unanimously adore, praise and glorise your sacred Name, during the remaining time of our pilgtimage upon Earth, and afterwards in Heaven for all eterning.

A Prayer, wherein we humbly petitionshe the divine Majesty for a happy death.

S you, O Soveraign goodness have the prime sourse and daily preserver of my

life : fort'is from you alone I can expect the grace of a happy death. You, O Lord, made not this death, which separates soul and body . I'ma fin brought it into the world-Sap.2. For had not man firay'd from your facued precept, Rom, 2. He had not been fubjoct to this fevere punishment. But yet your. divine fon, by enduring the fling of Death, hath chang'd it's harsh nature, and through his means and merits, it may now be made a facrifice most pleasing to your Majesty. Precious in your eyes is the just man's death, Pfal : 15. Which is only a glorious passage from bime to eternisie. This is the death I here humbly demand of your divine bountie, as the crown of all your mercies; For you look not (O'Lord!) upon the first beginnings

nings of your children, but upon their final bind and confumentation ; and the eternitie of their glory or mifery, depend's up on the laft moment of the wife Then at suchar the Tombuer missall waies to prevaite over the weakmels of our fritis, (when this beaten down by the Bodies fickness, either to swell it up into a dangerous prelumption, or deject it into a more dangerous despin. Then it is, that all the finder passages of our life come (warming into tour memories, to Prike us with a fad references of what vis to late to remedy. Then it is, that the poor foul, overwhelmed with a flood of forrow, camer without your fliengthing grace, exercise the functions of her reason and Religion. Cite metheresore, O my gradious Listed God ! In this parties. (which is fo full of peril, and of to great importance,) all those Christian dispositions, which your wonted Clemency give's to your cleeted and beloved children; that I may well perform this last dutie of life. Let meconfider death as the just purishment of fin. wherein I was conceived; and to most willingly receive it to obey the Law which coniprehend's all his race, by whom it was introduced into the world. Let me look upon my. Body, as a parcel of old Adam, deferving to return into duft, and only fit for corruption. Let me render to your Majefty most hearty. thanks

thanks for vouchfafing by death to deliver my spirit from the Law of these corporal Members, which kept it to long and fo cruelly enflayed it under the Law of fin Let me freely offer up to you my life in facrifice, and let your love be the fire, not only to purifie, but also to ennoble this my oblation, which of it felf is so mean and contemptible.

Finally, O Soveraign Lord of life and death I I relignedly leave to the conduct of your facred Providence all that concer'ns my poor foul's departure out of this her pilgrimage, as to the time, the place, the affiftants, the confolations, the derelictions and whatfoever other circumstance. I only beg that your holy grace may not then abandon me, when all humane helps must of necessity become ufelefs unto me i son lo lbar ot ai noining

In the mean space, let death (O my God!) be my continual looking glass, to keep me from wilfully offending your divine Majeffy; to check my immoderate affection to this life which is so uncertain in its permaneacy and fo certain in its milery; and to minde me, that each of moment of time I live, may be the last, wherein I must appear before your dread tribunal, to render an account of my actions, and to receive accordingly, a definitive fentence, which must remain irrevocable for all eternity con and thanks

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for the same end, that is, to obtain the grace of dying welt.

My SoveraignLord Jelu' who dyed for the falvation of the whole world, and defire not, that any one should perish; to whom I never present my praiers without hopes of your mercy, relying upon your own gracious promise; That whatsoever shall be ask d in your name, shall be granted: I beseech you by that sweet and facred Name, that in the Article of my death, you will be pleased to give me persect integritie of my senses, true control for my sins, a lively Faith, a firm Hope, and a persect Charity; that I may then say unto you with a pure and clean heart; into your hands; O my Saviour Jesu! I commend my spirit.

the sacred Virgin Mother; in the honour of her blessed Sons Passion, and her own

Compasion,

Dly Mary! Perpetual Virgin! Mother of Power, Grace, and Mercy! Sweet Comfort of all lad, desolate, and distressed in persons!

By that Sword of Sorrow which pierced vour foul; when your dear Son our Saviour. Christ Jesus, suffer'd a cruell Death work the Cross and by that filial affection, where

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with

with he reciprocally compassionating yourmaternall affliction, recommended you to the care of his beloved Disciple S. John: take pitie and compassion upon me (I befeech you) in this my present and pressing affiction, infirmitie, povertie, and whatsoever other spiritual or corporal necessity.

O affired Refuge of all miserable wretaches! Hear my prayers, behold my tears, consider my sorrows, and remedy my miseries: for since I finde my self encompassed with these grievous afflictions and calamities by reason of my great crimes and offences; I know not whether to sly for succour, or to whom I may make my moan, but to you, my meek and mercifull Mother.

Mother!) the Eares of your ordinary pietie, and wonted mercy to the humble petition.

of your poor childe and fervant:

And by the bowells of your dear Son Jefus: By that sweetness which his blessed soul resented at the time of his alliance with our humane nature; when resolving with the Father and the Holy Ghost, to unite his divine person to mortall flesh for mans salvation, he sent his Angell to you (O holy Virgin!) with these happy tidings; and the Holy Ghost overshadowing you, clad himself with our humanity in your chast entralls;

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penained true God and the man for the space of nine Months in your facred wombs and from thence would afed to visit the world p

By the anguish, which this your fame deal.
Son, our bleffed Saviour Christ Jeffis; enddured; when (the time of his defigned Parafion drawing night;) he pray'd tolhis rethal
Eather upon Mount Oliver; That is at might
frand with his divine providence; this bitter.
Chalice might pass away from him

By this thrice-repeated Prayer of his land! all the painfull Journeys he undertook in the time of his Passion, in which you, (his compassionate Mouher!) dolefully followed him framplace to place, never leaving him till his.

laft gafp upon Mount Calvary

By the outragious injuries, fcomfull difgraces, cruell blows, contumelious blafphemies, forgal witnesses, falle accusations, and unjust sudgements, which the (innocent Eamb !) patiently endined at you and bre

By the shackles which fettered his Limbs, the tears which flow'd from his Eyes, the Blood which trickled from his whol Body.

By the Fear, the Sorrow, and the Sadness of his heart, and by the shame he received, in being stripped of his gaments, to hing naked upon the Crossin your presence, (O farrowfull Virgin!) and in the fight of all the people:

Byy

By his Royal head, crown'd with Thorns and smitten with a Reeds By his Thirst, quench'd with Vineger and Gall; By his side open'd with a spear, to refresh our souls with the living Fountains of his Love and Mercy:

der Hands and feet were cruelly pierced, and

faftned to the Crofs was in singles bout

Soul to his Eternal Father; faying, Intoyour hands, (O my heavenly Father!) I commend my Spirit.

By the giving up the Ghost, when he cry'd out with a lowd voyce; My God, my God, my have you for saken me: and then bowing down his bleffed head, said: All is

finished :

By the great Mercy he shew'd towards the good Thief; by his Descent into Limbus, and the Joy he communicated to the just Souls there detained.

By the glory of his triumphant Refurred tion, and the comfortable apparitions he frequently made for Forty days space to you (Ofacred Virgin!) to his holy Apostles, and to his other chosen friends and servants.

By his admirable Afcention, when in yours and his Apostles fight, he was elevated

into Heaven:

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14.

By the miraculous coming down of the Holy Ghost in form of frery tongues; wherewith he replenish'd the hearts of his Difciples; and encourag'd them to plant his Faith in the whole world:

By the dreadfull day of generall Judgement, in which he is to give (entence upon all mankinde:

By the mutuall compassions, and tender affections you had towards each other, whill

you liv'd together in this world:

By the unspeakable joy of your glorious. Assumption; when in the presence, and by the power of your bleffed Son, you were taken up into Heaven; to be with him made

partaker of his eternal felicity.

By all these forrows, Joys, Passions, Compassions, and whatsoever elfe is near and dear to you in heaven, and upon earth; take pitie upon me (O compassionate Mother!) hear my prayer, and help me to obtain of your allpowerfull, and all-mercifull Son, that for which I now most humbly and heartily petition him

Mention here the thing which you defire ; or

Il reflect mentally upon it in inch

Nd as I am most certainly affured, that your dear Son, who so highly honours you, will not refuse to hear your prayers and grant your request : so let me (I beseech you

O bleffed Morber !) fully, speedily and efficacionally feel she help and fuccour of your comfort a decording to the a conflomed (weetnels of your compassionate heart, and your mercifull Sons most perfect will and pleasure; who grants the petitions of them that fear and love him, even to their own fouls, define and fatisfa Stion.

Behold me therefore (O prome Mother!) in thele my present necessicies, and especially in this, for which I have now humbly invok'd your facred Name, and heartily implor'd

your powerfull affillance and a more man

Obtain who for the 10 mg dear Mather!) of your divine Son on confrant Faith, a confident Hope, a perfect Charity, a cordial! Contrition, a fincere Confession, a sufficient Satisfaction, a diligent Custody of my self from future fallings, an heroick Obntempt of the world, a compleat Conquest of my passions and over my Ghoftly entinies; a zealous Imitation of yoursand your Sons exemplary life and conversation, a willing readiness to Dy for yours and his love and honour, an entire accomplishment of my Vous, an abfolute Mortification of myslelf-will ; a finall Perseverance in Grace & good works, a happy departure of my foul out of this world, with my perfect fenses about me, the holy Sacrainents to comfort me, and your felf

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(O facred Mather!) with the Saints my particular Patrons, and my good Angell, to conduct me to eternall reft, eternall life, eternall happiness. Amen.

7. A Prayer to our good Augell.

Holy and happy Spirit! my faithfull keeper, my friendly Comforter, and my charitable Protector, fince the first instant of my birth untill this present moment! How great is my obligation, and yet how small hath been my Affection to you, for the care and love you have continually shew'd me, a weak, wretched, and wicked worm?

fin? How often have you invited me in my nance? and from how many disasters, dangers, and unprovided deaths have you

deliver'd me ?

I here most humbly ask pardon for all the irreverences, disobediencies, and disloyalties, I ever committed in your presence. O my good Angest! be you graciously pleas'd to forgive and forget them all; and get me the like pardon and forgiveness from our great and common Lord and Master: to whom I beseech you to shew my wounds, wants, and wishes, and to obtain for me courage to overcome my self, and strength to get a complean wictory over Sin, Satan and Sensualitie.

Especially if there lurks any secret crime

in my Confeience; get me Light to difcern it, courage to detell it, Time to confels le, and Grace to amend it.

Abandon not my poor foul, I beseech you (O bleffed Spirit!) for the Love of sweet Jesus, who hath not spared his dearest blood and Life to fave it; but remain constantly faithfull, favourable, and friendly unto meall the moments of my life; & take a speciall and particular care and charge of me, in my Deaths last gasp and Agony.

Defend me then in that dreadfull hour (Opowerfull Guardian!) from the fury of my Iworn enemy; and couvey my departing foul into the bosome of my dearly beloved Lord and Maker, there to praise him with

your felf for evermore.

(O my good guide!) I again and again itcrate this my humble and earnest suite; befeeching you, neither to forfake me during this transitory life; nor to forget me when all the world will leave me : that through your fafe. and fecure conduct, I may to pals through the wearisom troubles of this earthly Pilgrimage, as that I may finde cternal rest in the heavenly Paradife. Amen. vilnes, and to of

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The Conclusion of the whole Work,

Being an Epithalamium, or nupeial entertainment of the amorous Soul; ravish'd in contemplation of the reciprocal Affections, Mercies and Benefits of her Bridegroom: upon those words of the Canticles.

Dilectus meus mihi, & ego illi. My beloved to me, and I to bim.

life of my Soul! How amiable areyou remaining in your felf, within the boundless limits of your own effential perfections, and how admirable are you issuing forth of your felf, to diffuse abroad your goodness and communicate it to your creatures! Witness this large and lovely Univers, fram'd of nothing by your Omnipotent singer: whose beauty and excellency more appears in Manalone, than in all the rest of its united wonders and prodigies. Man! that miracle of the world, and Master-peece of nature, in whose creation, your love, goodness and mercy can never be sufficiently admired and magnified.

Alas! from after its first production lost its original perfection, by violating your precept: you were graciously pleas'd, (O great and glorious Soveraign!) out of the tenderness of your compassion towards man, this poor criminal, to give him (as it were) a new

birth.

birth, a new being, a new creation, in a man-ner far different, in a way much more ad-mirable, with an affection infinitely exceeding the former. For your felf, O prodigie three of godnes!) became man for his love, and encharg'd your own thoulders with all his nac fins ; pains , and mileries ; to fet hith at his bel case, freedome, and libertie. Yes, O my nat Lord and Lover !!) wou became man, even on thise me in all things, Sin and and ignorance for enterpred, which were incompatible with your fur goodness and misdome, and which you came to her deftray and cancell) thus empobling my nature on by uniting it to your divinity , fanctifyingit arg with your justice, enriching it with your -grade, inflinding it with your socteine, Arengelming it with your example, refcuing it from fervirude, reftoring it to its loft tick of Godschild, and rendring it capable of eternall glorie.

13.10 my God! how greatly do I feel my felfobliged to love you, in consequence of this large tiberall and fignall favour. Tista chain, which so strictly tyes me to a reciprocall affection; that it infinitely execeds all the expressions of my ravish'd tongue, and heart. For what had I poor wretch ! alas! what had I O myglorious Creator and gracious Redeenser!) whereby to help my felf; and what have Lyer whereby to prevail against my po-

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tent adversaries, the World, the Flesh, & the d. Devill; that only your felf, and what you de have freely given me, who are my only ie thrength, Support and Succour?

4. When therefore I dook into the furis nace of your love (O my Lord Fefus!) and is behold your perfonall descent from the Eternail Fathers bosome, to doath your felf upn on earth with a parcell of our poor humanity ce for the redemption and falvation of my foul : er furthy this only pointemplation fills my excelled to beart with unspeakable admiration; and not te only excites, but inforces it, to love you most it ardently, and (were it capable) even infinite-

ur ly, and eternally.

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5. And that which chiefly afflicts me , in g my own lowners, littleners, and nothing; is to fee my felf to limited, confined, and unfufficient for the production of this defired effect:yet humbly confiding in your goodness. I will patiently expect the sweet effusions of your facred and amorous Spirit, which I inthe due time appointed by your divine providence,) will elevate this poor foul of mine from the earth, from her felf, and from all creatures, to be totally chang'd, transform'd, andabsorpt into you, her only amiable and desirable object:

6. But if for one only effect of your amorous bounty, I feel my felf thus powerfully

obliged to expand my foul before your facred cold Majestie: how much more should I do it in mon contemplation of all your united gifts, grable ces, and benefits, abundantly contain'd in arro your bleffed humanitie, whereby you became Yes our temporal Redemption, and my eternal my falvation ? Should I not much more ardently you pour forth my felf before you, in respect of mor to many ravishing motives; and yet much and more and more in respect of your felf, (Oder my freet Lord and Lover!) than of all thefe ing amorous effects of your mercy, who are now my All, & are to be my All in all for all eter- not nity, in your accomplish'd, & consummated be beatitude; when after the painful affaults and Go languors of this life, I shall remain in you, by for you, for you, a happie and mumphant con- un queror over my felf and all my enemies? the

7. Whence is it then, (Omy Love, and an my Life!) that my soul melts not away in the fires of your sweet affection? How comes it to pass, that my whole pleasure is not in showing you intirely, ardently, indeficiently? Why is not my uninterrupted thought, song, and saying, My beloved to me, and I to him? since you thus forcibly constrain (as it were) and enchain me unto your self, by these strong bonds of your infinite Charitie.

8. Ah ! my dull Soul! this disafter comes poundoubtedly from thy self; who remainest so fa

cold

mongst these iterated stroakes, so impenetrable against these sharp-Pointed darts and
arrows of the divine love and affection.
Yes, (My Lord and Lover!) the defect of
almy love, proceeds from my own default: For
you (My dearest Lord!) desire nothing
of more than to see your grace have its full
thand entire effect in my heart, which I hinder by my unnatural harshness, tepiditie, and
see ingratitude.

9. Alas! my misery! shall I still live, and not sincerely Love you, the onlie worthy to be beloved object? No, (my amiable Lord God!) to live and to love you, shall be henceforth in me, one and the same continued, univocal, convertible action. Let others lead their lives according to their own election and liking; for my part, I here make choice of this life of love, for my onlie Haven and Heaven upon earth: and my amorous Motto in shall be for evermore, My beloved to me, and

y! I to him.

your facred love shall be the lease of my soul!)

your facred love shall be the lease of my life;

that I may cease to live, when I leave off love!

I have chosen thee, and I will contentedly repose in thee; I have found thee, and I will faithfully follow thee; My Beloved shall be mine

nine, and I will be his for all future time and it g

II. All (Soveraign King of Love!) how miserable is that Soul that lives devoid of your dear Love! and how much more milerable is that Soul which having felt the fweetness of your affection falls back to her former tepiditie, negligence, and ingratitude! O my Lord! Let not this miferic fall to my lot; but let me love you folidty, fincerely, perseverantly. OLet my amorous spirit become fully and finally absorpt into your felf; Let me admire you in your bleffed gifts and graces, but permit me to adore you in your own abyffal, effential, amiable effence, which infinitely exceeds them. Let your Love run sweetly into my heart, and permit my heart to return sweetly back by the same channel of Love into your bosom, (as a Brook slides filently, fweetly but yet fwiftly i mo its original Ocean,) to be there unrecoverably Toff in the bottomless depths of your diffic affections.

Life, my All! I am no longer able to endure the confideration of your ardent Love; without corresponding thereunto with all my heart; soul, and strength, by the most zealous, perfect, and continued affection, that can possibly be produced by any poor creature. O how

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it grieves me to have to long neglected this necessary duties of dean Love! I those humbly crave your pardon, and conjure you, by your own sweet self, to forget all my past tepidities, and accept of this present ardour, whereby I promise to be henceforth so faithful, servent, and constant unto you, that no time, no temp pration, not death it felf, shall ever hinder or interrupt the payment of this my sincere hose mage of love, upon your sacred Altar.

13. Behold (O the only Beloved of my beart!) what a bold protestation of future fidelity in your presence, I have now made; hoping fer your bleffing upon it, as an effeet of your leve ; but putting no value upon it, as proceeding from my felf, whose power and being are one and the famething, (to wit , a meer nothing) before your fupream Majestie : Since therefore I have as much confidence in your infinite goodness, as I have diffruft in my own Nothing, I will patiently, hopefully, refignedly expect your divine will and pleasure in this and all things what loever. Othrice welcome Will of my God! be thou fully accomplished in me and in all creatures for all time and eternity enland ron

Soul! you are pleas'd to be all mine, and I am resolv'd to be all yours: My life, my liberty, my love, all is yours (Dear JE.

you shall be the solect of all my affections; and the sweet object of all my affections; You shall be the God of my heart, the heart of my life, the life of my foul, and the soul of my love for evermore: You shall rest as a fragant Posse between my breasts, repose like a loving Bridegroom in my heart, and reign like a Soveraign King in the most intime closet of my interiour: I will keep you, kis you, conjure you to continue with me; and I will choose rather to leave my life than lose your love.

good; You are the only defire of my heart, and delight of my foul; You are the only refuge, repose, and retreat of my spirit; You are the only light of my eyes, musick of my Ears, honie of my Tongue, and joy of my Heart; You are the only sufficient and ever indeficient. Fountain of peace, plentic, puritie, and perfection: Out of you, is neither pleasure nor profit, neither praise nor preferment, neither libertie nor liberalitie, neither peace nor purity, neither lifenor love, neither honor nor happiness, I will therefore remain in you only, love you only (O only amiable object!) for evermore.

Dilectus meus mihi, & ego illi. My Beloved is mine, and I am his.



THE

T A B L E

Of the

Severall Devotions, contained in this Daily Exercise of the Devout Christian.

The Epistle Dedicatory.

The Roman and English Calendar.

The Moveable Fasts, Feasts, &c.

Generall Maxims of Christianity.

The Christians daily Exercise, with the Intermixture of many usefull Maxims, Instructions, and Directions.

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des hi et de depre glorien Ciel: trion and the same et o l'En Jein acque ment la dio Cocus De ve torren bont mon glein auro a cr bouls et po Lesh world du s des humiliations. Dos souffrances, et des douleurs; après lant eprouves et de combats, un etat lorieux) vous etoit reserve dans le Piel: vainque de vos ennemes, tromphant du monde, de la most A de toutes les purpoances de l'Enfer vous etes entre dans le sein de la gloire que vous aviez requise par vos mentes: actuelle ment eleve dans le Ciel, apris à a droite du pere Celeste, votre new receit to juste recompense. ves travaux, il nage dans des erent de delices, et jouit du onheur de Dien même. Com de loui et a votre triomphe, votre gloire et a votre ouhein! ce n'est que par vous par vos mentes que je pris esperer et le meister ; je nu le demande, par le vertu · Jaorefree par excellence que

je vous office vous vous etes immed pour moi sur ver autels recevez-moi un jour dans vos sacres tabernacles pour vous louer a jamais avec vos Elus. pour gage de ce bonham daizno, ratifier Dans le Ciel ta tenediction que le pretre donne sur la terre au nom du Pere le

Prince

pour adorer la place du sacre

hour vous adorable Sanvens,

Pour vous adorable Sanvens,

Pavoir souffert de si grandes

Pouleurs, d'avoir un votre corps

Sacre mentre, dechire et

ensanglante durant votre passion

vous avez encore voulu que votre

Coem fut peres d'une lance sur

votre croix mais auparavant,

votre amoir pour nous

ainiable Sauveur, vous avoil

Teja fait une place bien plus sensible et plus doulourense vou aveg would par cette place nous ouvin votre cour et nons Donner Dans lui un asyle pour nous servir de refuge. c'est dans cet asyle sacré que jirai en effet me refugiers pour y trouver ine reponse dans tous mes manses une consolation dans mes pernes un soutien contre les tentations toutes les graces dont jaurai besoin. dans les miseres de cette vu. Daignez O coem adorable! medonner entrie dans cette place sacre, pour me mettre a couvert de tous les dangers durant ma vie et me recevoir à l'heme de ma mont dans le sein de votre gloires permettez, en attendant ce bentreur, que je renda mes hommages à cette place sacrés, et par elle a votre cour adorable. Place sacrée je vous adore comme la marque sensible de l'amour

que I- Ca en pour nous. Place sacree, je vous adore comme l'ouverture gui nous donne entrée dans son coein, Place sacree je vous abore comme he dona asyle qui nous est offert dans nos peines. Place sacrée, je vous adore comme une fontaine D'on de coulent sur nous toutes les graces. Place sacree, je vous adore comme une solitude interieure on nos cours trouvent la tranquilité et Place so cree du coem de mon Dien Le vous adore en union de tous les court qui vous sont devouis: faiter, o mon adorable danven, que la plaie de votre Coem pape Dans le mien, qu'elle le penètre tout à la fois de douleur et D'amon, de douleur pour ser peches, et d'amoin pour vor infinies bontes.

Priere pour la com spirituelle que mon com desireroit ardenment, o mon Dien. de vou recevoir aujourthui, et de de de vos saints mysteres, que pur je desner en es monde, que de m'unir a vous, o source de vie : mais puisque mes occupations, ma situation y mettent obstacles du moins elles n'en methont point an desir sincere et ardent qu'en forme mon cour. Distributeur souverain des graces, vous les accordez dans tous les tems en toutes manières venez Done dans mon lacur, que souvre a vous pour vous recevoir bumoins spirituallement henreux course qui perment en ce jour participer an carrement de votre divin amoun! 1ª ne mente pas leur bonhem, mais je desire ardemment d'avoir part a less bonheur and gentimens qu'ils vous offrent, et aux favens que vous leur accordezi je m'unis d'esprit et

de coem avec enx, pour vous rendre toute la gloire d'ont nous sommes capables. Venez donc dans mon ame pour etre ma consolation, ma fru, et mon Soutien, dans cette vallée de l'armes, on je gemis, elorgnée de vous: je soupire a tous les momens apres le bonhem d'elre avec vous et la former cette union sainte, cette union divine de mon coem avec votre coeur; elle sera le gage de l'union élainelle a l'aquelle vous appellez lons les coeurs.

pour obtenir une bonne mork.

En qualité de pecheurs, nons some - mes tous condamnés à la mort, o mon Sieu! en qualité de chretiens, nous devons nous préparer à une mort saintes, tous les jours nous courons vers ce dernier termes et chaque jour peut être pour nous le dernier des jours.

dans la necepité ou nous sommes tous de mourir, il ne nous reste gua nous soumettre et a nous y Disposee. sil n'y avoit qu'a 2 mousir le sacriple seroit pentetes bientot effects helas qu'avons nous ous. que purpe nons attacher a la vie? le danger continuel on nous downer de vous offenser, ne devioit il pas suffice pour nous en detacher nous faire meme desirer la mort, et la recevoir avec joie, dans l'esperance et l'attente de nous aller reinir à jamais avec vous? ce n'est donc pas la prolongation de la vie que je desire en ce monde. la grace que Le vous demande, o mon Dien! cest celle dune sainte moch, et de finis ma course dans votre divin amour, je ne merite pas cette favera signalis après la vie compable criminelle lache et impaifaite que j'ai mence; mais je vous la

demande par le com adorable de votre divin fils. et je l'espen de votre infinie bontes sipon votre coem et oblenis cette mont des à present le sacrifice de ma vie, ah! Seignem des ce moment je vous loffre de tout mon coon, A dans toute les l'étendue des sentimens dont ce coen est capable, je vous l'offre en esprit de soumission from honorer votre souverame domaine sur toute creature; Je vous l'offre en esprit d'expiation, pour le manvais usage que j'ai fait de ma vie durant tant d'années; Je vous l'affre en espont d'union avec la mort de J. C mon adorable Sanven,

qui n'est mort que pour nous. obtemi adoncir les rigems de la mort et neus obtenir la grace ort d'une mort sainte. O Jesus, Dien vivant et mousant! recevez vous. meme le sacrifice de ma vie, que ma te vous offe en umon du votre. Je vous demande la même H grace pour tous ceux qui m'interepent et avec qui je suis unie de coeur en ce monte, afin que nous ayions le bonhein de nous reunir dans votre com, pour y vivre à jamais de la vie immorteble et henreuse que votre mont nous a meritie et que votre com adorable 11 vollicité encore tous les jours pour nous. C'est an nom de tous que je vous adrepe la priere du phophete que moname menre de la mont des justes. pour obtenie cette grace je tacherai desormais de neplus vione que de la vie des Justes.

Consecration a l'amour parfait Dien Saint, Dien bon, Dien puipants Etre som erainement armable et payait, reconneigant que je ne suis crée que pour votre gloire et four votre amour, desirant ardemment de parvenir à cette noble fin, par l'hommage que le dois rendre à vos granderns inefables, et prosternie à vos pieds en presence de la gloriense Vierge: votre divine mere, de mon ange quardien, du bienheurena Saint Joseph, et de toute la Cour celeste, je vous affer et Le vous consacre aujours hui ma personne et ma vie, resolu de n'être plus a moi, mais lotalement à vous le reste de mes jours, et de lendre de toutes mes forces a la perfection de votre

amound je vous conjune, o com adorable de desus, mon unique amour, d'agrier cette offrande, de consumer de votre fen divin ce sacrifice que je fais de moimeme, et de me faire la grace que tous les sentimens de mon coen toutes les purpances de mon ame, tous les sens de mon corps, toutes les pensées, paroles, et actions de ma vie, soient autant I'holocanster qui brulent continuellement dans les flamme de votre charité. recevez-moi le vous en supplie, o mon Sanvenzi officz moi avec vous et avec tous cena qui vous aiment, a votre pere celeste; ne permetter to pas que mon amour propre mette ancun obstacle à vos dépeins et à la gloire que vous attendes de moi, mais faites que je

no

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the

m'en rende capable par l'exercise continuel de votre amour, et l'imits. -tion fidelle de vos vertus, surtout de votre profonde humilités pauvrete mortification et mepris du monde je l'espere de votre bonté infinie comme toutes les antres graces qui me sont nexpaires pour être desormais une victime continuelle de votre amour tets sontles desers ardens d'un cour qui est a vous dans le tems, et qui vent entrer en umon et en société avec tous ceres que font gloire de vois armen, et d'etre à vous d'une maniere particuliere, pour vous armer plus parfaitement encore dans l'éternité. ainsi soit voice la mestleure methode que je connoise (pour entendre la ste mape et faire la communion) et je la tire de la nature meme de l'enchanstie, able grow

·e a la considerer comme sacrifice, 1/3. I-C s'y offre à son pere, et nous offre t avec lui. Parlà il nons dit apez que ete nous n'avons qu'a nous unir à cette , De offrance de lui-meme et de nous, et qu'a la faire Dans les memes intentions, et avec les memes te Dispositions que lui. nous Connoipons ses intentions et ses e 14 dispositions. rendons nous les profired, non par une multitude d'actes distincts, mais par un acte tres-simple et tres intime Prione-le de les mettre en nous; ensuite tenons-nous dans un Vaint recreillement; et laisons a sa grace le soin de nous occuper pendant la celebration des saints mysteres, tout ce. qu'il nous demande, est de ne point y apporter des pensées projanes ou etrangères, de ne point nous y distraire volontairement, en laisant

egarer nos sens et notre imaginate il de chargera du reste, si nous mettons en lui notre confiance. Je suis apuré d'après l'experience que si à l'entrée de la messe, nous disions avec simplicité et du fonde du coeurs: votre Sacrifice d'une manière Tigne de vous; j'en sins incapable par moi-même; nous sentirions les effets de notre foi et de notre humité I-C agiroit dans notre ame; il la trendroit dans un vilence de respect et d'amour; et nous en sortisions avec une im imprepion de grace qu'il nous servit aise de conserver toute la journer.

pour la communion nat o considerer l'encharistie comme Jacrement, I-C sy donne a. nous de toute la plenitude ena De son amour. Tourious nons ti à lui de la même manière; avec diviture et sincerité. il brule de desir de sumir a a nous: ayons le meme desir e de mono cimir à lui. ses delices sont d'être avoc nous: faisons nos delices de sa popepion. il n'est pas besoin de tant d'actes pour cela; I suffet que telle soit notre desposition interieure. de nout n'y sommes pas, priores de mais simplement et sans Tant d'effort de nous y mettre; humitions would doncement et confondant nous de ce que mond sommes si finds,

si indeferens. que notre. preparation soit de le supplier de nons preparer luimemes ne le fera til pas miena que nous ne. pourrions le faire avec toutes 10100 methodes ? pourquoi ne pas mond en reposer sur lue ? que notre action de grace soit de le laiper agir en nous comme il lui plaira. d'il vent des actes, il saura bien nous en Juggeree: je n'en voit point D'autres a faire de notre part, que de l'adorer et de l'aimer Du fond de l'aine, vans lui vien dire. mais on vent ager soi-meine; on vent Sentir; on s'emprepe, on se remme, on d'agite pour cela; et l'on ne pense pas que la maie devotion ne vient pas de nous; qu'il fant l'attendre

avec confiance et humilité et ne point la desirer pour es ne. Soi par amour propre. on vent che content de ses communions; pas et c'est I. C. uniquement gu'il faudroit cherches a contenter Sand son contentement nous trouverious le notres mais d'une mamere plus Solide, plus relevie, plus excellente que nous ne saurions 1, crone, l'apistance an Jaint sacrifice, et la reception de l'enchasistic selon la methode que je propose, ou nous ferions per, et nous laiperions beaucoup a faire à I Ce, disposercient les amies a la me interieures elles s'acquiste. In

et une fois devenues interierres, elles s'acquiterent dignement et avec un grand profit spirituel de ces dena principales actions de la religion, sand ante soin de lem part que de se tioner a l'operation de l'esport Saint et D'en suivre les monvemens. Seignein souveng vous du depen qui vous a amene sur la terre et qui vous y retient, Je me presente a vous pour recevoir le fen sacré que vous avez apporté du Ciel. ce feu, c'est vous même, c'est votre adorable personnes Juin est charité; votre apotre l'a dit. Dien est un fen consumant. moise l'a dit.

wies en vious recevent ce n'est Par une parcelle de ce fen, mais le fen tout entier que de recois. que empeche donc o mon Sauven, que je n'en dois consumee? vous le desirey; je le desire aupi; et si nous le descrons vous et mois vien ne pent arreter l'effet de ce fen divin. wais pour tenir une pareille tangage a 2 E il faut avoir nt, en horrens l'amour profire et à tre resolu de le poursuiore jusqua l'entière destruction. it. 3A 1895 4178